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DR. POLACK'S DREAM

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Mysterious Discovery *of* Nature

Shown in a Dream to

DR. P. POLACK

and

relating directly to the question of the discovery of the North Pole. Facts governing the movements of the earth, and many important secrets of nature that have never been given to the world up to this day are shown to him.

PUBLISHED BY THE AUTHOR, PETER POOLEY,
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CONTENTS.

Page.

North Pole Facts - - - - - - - - - 9

To Take Observations - - - - - - - - - 21

To Traverse Greenland - - - - - - - - 29

Remarks to Millionaires - - - - - - - - 31

To the Religious Fathers - - - - - - - - 37

Remarks to Ladies - - - - - - - - - 45

Remarks to Captain Streeter - - - - - - - 49

How to Conduct a Church - - - - - - - - 53

Captain Streeter's Experience - - - - - - - 55

About Heaven and Hell - - - - - - - - 59

Sacrilegious Greeks and Italians - - - - - - 69

Proofs of Sainthood - - - - - - - - - 73

MYSTERIOUS SECRET OF NATURE - - - - 77

Marriage Law Reform - - - - - - - - - 87

International Peace - - - - - - - - - 91

Those Whom God Loves - - - - - - - - 93

The Spirits of the Dead - - - - - - - - 95

A Psychic Amanuensis - - - - - - - - 99

Spirit Manifestations - - - - - - - - 101

A Letter Written by the Saviour - - - - - 121

Dr. Polack's Purpose - - - - - - - - 132

LIST OF ILLUSTRATIONS
AND
COLOR PLATES

Page.

THE AUTHOR, PETER POOLEY - - - - - *Frontispiece*
DIAGRAM OF ATMOSPHERIC DISPLACEMENT - - - - 13
DIAGRAM SHOWING POSITION OF NORTH STAR - - - - 20
THE AUTHOR TAKING OBSERVATIONS - - - - - 23
SKETCH OF GREENLAND TUNNEL - - - - - - 28
DIAGRAM EXPLAINING THE MYSTERIOUS SECRET - - - 79
MISS ETTA DECAMP - - - - - - - - 97
PORTRAIT OF PROFESSOR LOMBROSO - - - - - 100
PORTRAIT OF EUSAPIA PALIDINO - - - - - - 101
THE SPIRIT HAND - - - - - - - - - 102
PHOTOGRAPH SHOWING SOLIDIFICATION OF SPIRIT MATTER - 103
MEASURING MEDIUM'S MUSCULAR FORCE - - - - - 104
RADIATIONS FROM SPIRIT MATTER - - - - - - 105
THE ELECTRIC CARDIOGRAPH - - - - - - - 106
"THE VISITING SPIRIT" - - - - - - - - 108
RECEIVING A SPIRIT MESSAGE - - - - - - 115
MOULD OF HAND MADE BY SPIRITS - - - - - - 116
FANTASTIC DRAWINGS MADE BY SPIRITS - - - - - 117
HOW A TABLE WAS LIFTED BY SPIRIT POWER - - - - 119
A LETTER WRITTEN BY THE SAVIOUR - - - - - 121
KING ABGAR AND THE COURIER - - - - - - 124
THE SAVIOUR RECEIVING THE COURIER - - - - - 125
KING ABGAR RECEIVING THE SAVIOUR'S PORTRAIT - - - 126
MANUSCRIPT DISCOVERED BY FATHER GAFFRE - - - - 127
THE CLOTH BEARING CHRIST'S PICTURE - - - - - 128
THE COURIER' RECEIVING THE PORTRAIT - - - - - 129
THE IMAGE AT EDESSA - - - - - - - - 130

THE AUTHOR, PETER POOLEY.

Figuring the distance from Chicago to the North Pole—which he finds to be 3,240 miles—and the distance from Chicago to the level of the pole—which he learns is 2,640 miles. Since the speed of the earth at the equator is 900 miles an hour, its speed at latitude forty-two—where Chicago is situated—is but 700 miles an hour; at latitude eighty-four—as far as explorers can go—it is 120 miles an hour; and at the North Pole the earth's speed is but one mile an hour.

DR. POLACK'S DREAM.

Given in Dialogue with Captain Streeter, and Related by Himself.

THE North Pole discovery has produced a great sensation in our country and all over the world, and thousands have become interested and anxious to learn the exact nature of the north end of the earth, and have flooded the minds of all with this subject. With this volume of thought force upon me, I went to bed with the North Pole question uppermost in my mind and crowding my sleeping hours; when, as by a miracle, a dream came to me in which were explained many secrets of nature in regard to the movements of the earth, facts in regard to the laws governing the same and conditions existing at the poles of the earth by virtue of those laws—facts which I do not understand myself. Was this an ordinary dream, or did some invisible spirit bring me the knowledge I desired? So I thought to publish this before the world, and ask that professors of high education, geologists, astronomers and scientists study this dream, and use the information given for the benefit of mankind.

The dream was like this:

Late one afternoon I was taking a walk along the Lake Front, and as I was passing Streeterville I saw an old gentleman coming toward me, slowly, weak and feeble, and supporting himself with two canes. As he came nearer he stepped to the edge of the walk and low-

ered himself to the curb to rest, and as I approached him I saw that it was my old friend, Captain Streeter himself, and I said:

"Good evening, Captain."

At this he raised his head and said:

"Well, well, good evening, Dr. Polack."

"How are you getting along, Captain Streeter?" I asked.

"Oh, I can't get along any more—I am getting too old. It is all off with me, and this is my last day in the world. I wish you would help me get to my shanty."

"All right, Captain, with great pleasure," I said. "But don't get discouraged. You have many days to live yet."

"No, no, no. I have told you that this is my last evening in this world, and I am glad of it. Tomorrow I shall be better off in the next world."

He appeared to be exhausted and despondent, and as we neared the shanty, the Captain said:

"Open the door, Doctor; take some matches and light the lamp, if you please."

"All right, Captain."

"Now, Dr. Polack, let me lie down on my lounge, and you take a chair and tell me some of the news. I have not seen the newspaper today."

"Well, Captain, the most important news is that Dr. Cook has discovered the North Pole."

"Oh, yes, I saw that in the paper the other day, and I am glad of it. Has he succeeded in getting nearer the limit than any of the other explorers who have tried?"

"Well, Captain, he did not get nearer the limit, as you say, but he reached the limit and the goal of the earth."

"Oh, no, no! No man can ever get near or see the goal of the earth. It is impossible."

"What makes you think so, Captain? Is there anything you know of that makes it impossible?"

"Certainly."

"What is it?"

"The terrific northerly wind forms a tornado there, and any man—should he get within 3 or 4 degrees of the goal—would be blown up like a rubber ball. He could not stand on his feet at all."

"And you think that the wind blows continually; all the year around?"

"Certainly. It is a natural law, for the purpose of keeping the earth in form and to keep the water and everything else from falling off the earth."

"I beg your pardon, Captain. I am not much of a geologist, but I know that it is the speed of the earth, spinning around, that keeps everything from falling off —not the northerly wind."

"Very well, you are right about that, but the earth doesn't have the same speed everywhere. Don't you know that?"

"No, I don't know that."

"Well, if you don't, I will explain it to you, and then you will know. Hear how it is: If you should take your ship to the equator, or if you should be there on land, you would be traveling with the earth at the rate of 900 miles an hour. In this latitude we are running 700 miles an hour, and at the latitude of 84, as far as explorers can go, the earth's speed is 120 miles an hour, but at its goal, or 'hub', the earth is approximately

not more than a mile around, and to travel that mile requires twenty-four hours of time. You could walk about thirty times around the world in that spot in twenty-four hours."

"Do you think such low speed there would keep the water in place and preserve the form of the earth?"

"No, no, it is not the speed of the earth on its axis, but the force of the air, at both the North and South Poles, that keeps the earth in shape and presses the water back and in toward the earth. Can you see that?"

"No, I can't. And if that is so, where does this air come from? Has Nature some invisible machinery in both ends of the earth to produce air to keep the earth in form?"

"No, sir, Nature has no machinery for that purpose."

"Then why does the air blow with such force, continually, the year around, at both the North and the South Poles? Can you tell me?"

"Yes; by the force of the earth itself."

"How is that?"

"I will tell you how it is. You know well that the earth, with its highlands, its lowlands, rough high seas, high mountains, islands and so on, moves with steady speed, through a sea of compressed air. This great body, moving with such velocity, naturally displaces the air through which it travels, pushing it outward with great force, causing the whole body of air to seek some unobstructed point from which it may rush in to fill the vacuum made by the revolution of the earth. This unobstructed place is found at the ends of the earth, north and south, where there is no speed and where the earth

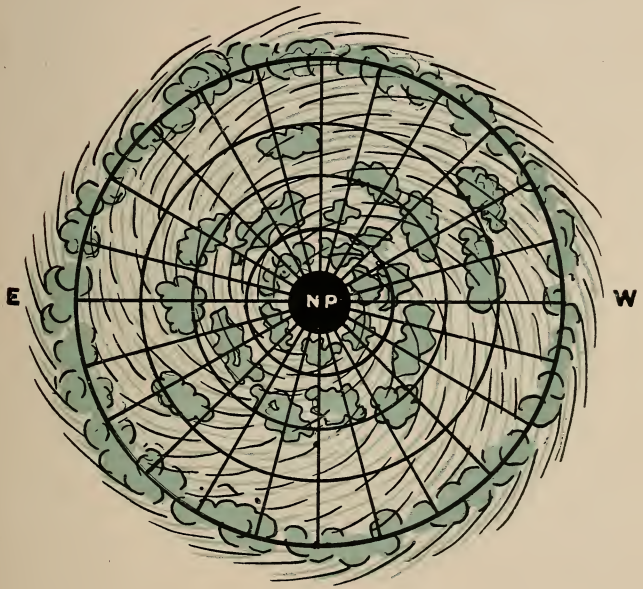

Diagram showing how the envelope surrounding the globe is displaced by the revolution of the earth, and how the displaced atmosphere sweeps poleward, with continually increasing velocity, and finally into the vacuum existing at the pole, where the speed of the earth is almost nothing.

is still. Now, if you should get in the way of this air as it returns to fill the vacuum, what would it do to you? It would blow you up as easily as a feather. This is all in accordance with natural law and part of the plan of the Originator of our world."

"I know very well, Captain, that the Originator of the world planned many great things unknown to us, but how did you find the facts out about all these movements of the earth and the air? I can't get them through my head very well."

"Well, if you can't get them through your head, it is not my fault, but let me give you an example that may help you. You have stood near the railroad track when an express train went by, and have noticed how the wind almost knocked you down, shook the trees and raised the dust right and left, and how the wind follows the train? That shows that the air which is pushed out by the speed of the train is getting back to its place following the line of least resistance, and that is at the rear of the car. Another example is the automobile running through the country roads in the summer. Notice how the dust and air fly outward as they pass and fall at the rear of the machine. It is exactly so with the earth."

"It may be, Captain, but I can't get it into my head that the air has such power as you mention, and that it keeps the earth in form and holds the water in place."

"Oh, yes, it has, and you can find an example in the small floods that often happen all over the world. Take, for instance, the Galveston flood. These floods do not occur when the weather is fine and settled, but they

come when the wind is blowing a gale and pushing the water before it, raising the tide high up, destroying the city and devastating the country. I want to call your attention to another thing. The Creator has three instruments that He uses to operate and regulate this planet; these instruments are water, air, and fire and when He wants to clean it out, as He has done many times, the only thing He has to do is to order the earth to go a little faster, and this increased speed presses the air outward at the center, thus increasing its velocity at the poles, pressing inward upon the waters of the earth, until gradually in the course of twenty-four hours they can cover the highest mountain, laying waste the lands and destroying all life upon that portion of the earth. Then He regulates the speed again to its normal condition for a new world and a new people. God has done this many times in the past, and will do it again whenever He wants to. The forces of nature are God's forces, and when He feels like shaking up some city or town, He uses the fire that has been placed in the center of the earth, and which lies there silent, smouldering, awaiting orders. We blame the volcano, but the volcano does nothing without God's orders, and be sure of that."

"Well, Captain, I think all this is too much for me. It sounds like an evening story in the newspaper, but let us get back to Dr. Cook and the North Pole discovery. Dr. Cook says he has found the North Pole."

"He found nothing. I don't believe it."

"He says he got there April 21st, and planted the Stars and Stripes and a piece of brass tube in the ice."

"No, no, I don't believe it. There is no ice at the goal—never was; no snow, no rain, no hail, nothing of the kind."

"Captain, excuse me, but you are greatly mistaken if you think there was never any snow or ice at the North Pole."

"Then you know better than I, but I can prove it to you or to anyone else."

"How can you prove it to me? I shall be glad to hear your explanation."

"Well, Doctor, I will prove it to you if you will answer me these two questions."

"All right, Captain, I will answer if I can."

"Then, Doctor, can you tell me what these clouds are composed of?"

"Well, the clouds are supposed to be the water and dampness of the earth drawn up by the hot beams of the sun, thus forming the body of the clouds."

"Exactly. You are right on that point. Now, tell me if you ever felt any rain or snow or hail falling upon your head when there were no clouds and the sky was clear?"

"No, never."

"Very well, Doctor. You certainly know that when standing at the goal of the earth you are in a horizontal position with the axis of the earth, your head pointing north, and your feet south. Then, if any rain should come down on your head, it would have to come from away north of the earth. You can readily see from your definition that there should be no clouds formed way north of the earth, so, as the sky is always clear

there, no rain or snow can ever fall at the goal of the earth, and be sure of that."

"That may be, Captain Streeter, but I had never considered those facts. I am very much interested to know if it is possible to find out the exact nature of the earth at the North Pole, or at those points that the explorers are said to have reached. What do you think about it, Captain?"

"My dear man, you want to know something that is impossible to find out from actual observation, but God has given to man a reasoning power based upon observation and experience, which will enable such men as you and I, who have navigated the waters and traveled the earth ever so many times, to know exactly how things are without actual observation, and I can describe to you pretty closely how things look at the pole. At the pole there is nothing but an open sea of salt water, and the terrific winds that strike it lash it to a foam, to a boiling, seething cauldron, and the roar of it can be heard many miles inland. The atmosphere is filled with a dark and heavy fog, which, as it rises, forms clouds, and at about three degrees south of the pole you will find snow flurries and snow blizzards. At about four or five degrees south of the pole the winds contract one another, and clouds from every direction come together with a horrible pressure, and this is the worst and the severest zone in the world. The snow comes down, heavy and continual, and the eighty-fifth and eighty-sixth degrees are known to explorers as the perilous parallel. No man has ever crossed this parallel,

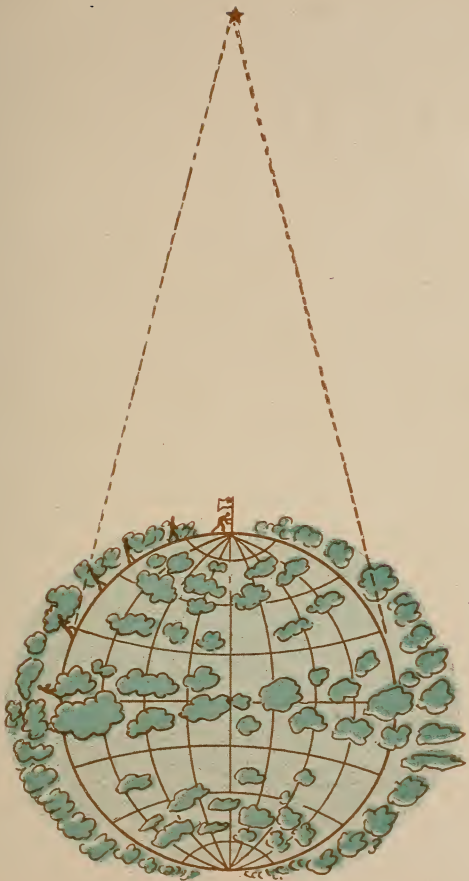

Diagram showing position of the North Star in relation to the North Pole and the entire globe.

and no explorers need try to pass any farther north than from the eighty-third to eighty-fourth."

"Well, Captain, you don't mean to say that the weather is the same there the year around?"

"No, no. In the summer the wind blows just the same, but there is not so much snow, as the days are too long and the sun is too strong."

"Then at that time there is a chance for explorers to cross that parallel."

"You might think so, but the summer is just as bad as the winter. The sun melts and levels the snow, and gives it the appearance of solid ice, but woe to the traveler who attempts to cross, for the salt water is working its way underneath, melting the ice from below, so that when the traveler attempts to cross with his sleds and paraphernalia he will come to weak places in it that will not bear the weight, the ice cracks and down he goes, never to come up again."

"Captain, I think you are right about that, and Dr. Cook is a fakir when he says he reached the North Pole."

"Well, I don't call him a fakir. He might have thought he had reached the pole, when he found he had gone as far as he could, that it was impossible to go farther, then because of his ignorance he might have thought he had found the pole, but he was mistaken."

"How about his observations? He says he took observations every day. Why did they not tell him the pole was not there?"

"What observations? He never took any proper observations. He might have taken a sextant out for

a bluff to make the Eskimos believe that he was taking observations. What did they know about what he was doing? I don't believe you yourself know anything about observations, either."

"No, sir. I don't know anything about observations. What instruments are necessary and how to use them I do not know, and I would be very glad to have you explain this to me."

"Very well, I will give you a full explanation and then you will see how impossible it was for Dr. Cook to have taken proper observations. The instruments necessary to take observations at sea are the sextant and the chronometer. The sextant is used to determine the latitude north and south from the Equator to the North Pole or the South Pole, according to the zone you are traveling in. The chronometer is a clock so perfectly constructed that it will keep the correct time for years without the slightest variation, and it is for the purpose of determining the longitude east and west. These instruments are not adapted to use on land, and great skill and accuracy are required in their use. The sextant, for example, requires a perfectly level surface, as the sea, and observations taken on land can be only calculations or mere guess work. I will explain to you the method used by navigators in taking proper observations. The ship's chronometer occupies a place in the cabin, and shows London or Greenwich time. At about twenty minutes before noon the captain takes the sextant on deck, connects the looking glasses and adjusts them according to the power of the sun. By turning and spinning half a dozen small screw handles

THE AUTHOR TAKING OBSERVATIONS.

he brings the sun to the horizon. Before noon the sun will always rise up from the horizon again, but the captain with his instruments brings it down to the horizon again and again, watching the sun carefully, and when the sun begins to rise very slowly the captain calls to the mate in the cabin, who stands by the chronometer, ready, and when the sun comes to a stop at the horizon, then the captain calls 'Stop,' and the mate marks down the hours, the minutes, the seconds, and the half seconds of the chronometer, and sets the ship's clock at noon. So the captain and the mate stand an hour or more before they get through counting and figuring in order to know just where the lines of latitude and longitude meet as shown by the sextant and the chronometer, and find just where the ship stands at sea.

"Another thing I must explain to you that is very important and requires a great deal of care. The sextant is arranged so that when a man takes an observation he is supposed to be standing half in the water and half out, his hands with the instrument to be level with the horizon. As these observations are always taken from the deck of the ship, he must know exactly how many feet he is from the water, and figure accordingly. You see, my dear friend, that taking an observation is very particular work, and if you meet Dr. Cook, as I never can meet him myself, and he tells you that he took observations every day without assistance, that he watched carefully the sextant and the chronometer and kept his fingers exposed fifteen or twenty minutes, with the temperature sixty degrees below zero, to adjust the sextant for the observation

and that he dragged a fine chronometer for two years through that parallel, in the snow blizzards and snow drifts, and that they did not get rusty and spoil, and that he spread his charts in the snow fields to make his accounts, and that he was able to find and measure a level with the horizon for his sextant, and with all these observations he found the North Pole, and planted the Stars and Stripes and a brass tube at the goal of the earth, then you may ask him if he is sure of it. Then you might give him a little advice from me—for the next time, if he wants to visit the North Pole again, to plant a new Stars and Stripes at the pole—not to take any instruments with him. He has to suffer too much taking these observations. Tell him the only thing he needs is a compass and a brick-layer's level. The compass will keep him in the direction he wants to go, and will lead him right to the goal of the earth, and when he sees it get out of commission and refuse to work any more, but keep revolving round and round in its box, then he can know that the goal is reached, and he can plant the new flagpole straight with the brick-layer's level. To make doubly sure that he is at the pole, he may place his eye at the bottom of the flag pole, then he will see the North Star shining bright and clear directly above him."

"Well, Captain, even if I meet him, I shall hardly dare to tell him this. He might take me for a crazy man."

"How could he take you for a crazy man? Why?" (gruffly)

"Because the North Star always stands north of the

earth, and God knows how many thousand miles away from the earth. How, then, could that star be above his head? It is impossible."

"It is not impossible, Doctor. It is possible, and you just tell him so, and if he disagrees with you, you give him this explanation. The North Star, of course, stands straight north from the center of the earth, and we have proof of it. That star can be seen as far as the Equator, and at the Equator, looking north, it is just discernable at the level of the horizon, and can be seen in the morning as well as in the evening. That is, in the morning you are on one side of the globe and see the North Star at the horizon; in the evening you are on the opposite side of the globe and again see the North Star at the horizon. This is sufficient proof that the star stands at the center, north of the earth. As you travel north from the Equator the North Star gets higher and higher, because the earth is round and you are traveling always downward until at the North Pole your head points due north or straight out toward the North Star with your body in a horizontal position. Now, if you would give my advice to Dr. Cook, I think he might thank you, as it would relieve him of the trouble of taking observations."

"Now, Captain Streeter, I think you are perfectly right about that, and if I meet Dr. Cook, I will inquire about his observations. Your information and explanation in regard to the northern part of the earth have interested me very much, but I want to ask you another question. Suppose Dr. Cook has been nearer to the pole than any other explorer, or at the pole, as he

Sketch showing methods of constructing tunnel to traverse Greenland, using sections already laid as a track over which to convey further sections for the purpose of extending the system. The derricks for raising and lowering the sections are shown—one at the source of supply and the other at the point's extension, this latter derrick to be moved inland as the work progresses in that direction.

says, and the United States claims the North Pole—is that land worth anything to the United States?"

"It is not worth anything from eighty degrees up; it is not worth anything to anybody."

"And directly south of eighty degrees, do you think there is any value in that land?"

"Certainly. That is Greenland, and is a valuable land, but on account of the disagreeably cold climate, the nations who have possessions there have never bothered themselves to explore it, and it stands there a great and valuable, but almost unoccupied, country. If they had the American brain and courage, that whole land would be opened up."

"Well, Captain, I think it would not be difficult for some large corporation to buy up a large part of that land, but the question is, has that land any valuation? As you say, a man who uses his brains makes many valuable discoveries. I wish you would tell me for what purpose you consider that land valuable, and how it would be possible to open up the interior of that country without great suffering and loss of life."

"Doctor, I think you are loading my brain pretty heavily, and I will have to study in order to give you the detailed information you ask of me. However, the first apparent valuation of that land is the enormous amount of wild animals there, and even now we see many hunters chartering ships purposely for the capture of those animals they find along the shore. They are unable to go far inland, because they have no facilities for bringing their game out. Still, it pays them to go there. The second valuation of that land is its precious

metals—gold, silver, diamonds, etc., in which it is as rich as our land—as Alaska, Arizona, and so on, and no man has ever put his foot on it. Now, I can explain to you the cheapest and quickest way to open up the interior of this valuable country; it is to build a sort of tunnel. Use the principle of the sewer pipe with a difference that, instead of being round, sections are made square—about eight feet long by five feet wide; the sides at the top to project two and one-half inches higher than the surface, for the bed of a railroad. These pipes must be strong enough to hold another pipe above them without breaking, and every twenty-five feet should have an opening for ventilation and light. These pipes complete a tunnel to start from the nearest point of navigation. Here a plant should be established for the manufacture of pipes at the starting point of the tunnel. First, they should lay twenty or twenty-five pipes. Then, by means of two small derricks, of the same kind as those which we use here in the city for lowering the water mains—one derrick at the starting point and the other at the end of the pipes already laid—additional pipes could be raised to the track laid upon the sunken pipes, pushed to the extreme end and lowered into place. Thus, section by section, the tunnel would be built. The pipes should be made watertight at the joints with cement. Twenty or thirty miles of this tunnel could be built every summer, and in case a heavy storm should come up during operations, the workman would find shelter inside the tunnel. They could eat and sleep there comfortably, and steam pipes could be laid inside if necessary, from the plant."

"Captain, I am pleased with your ideas for opening up that part of the world. I think they are all right."

"I know my ideas are all right, but I would like to ask you a question."

"Certainly, Captain."

"What was your idea in asking me about the North Pole and the northern lands? Was that for your own benefit, or for the benefit of our country; or do you intend to publish my ideas?"

"Well, I thought I was learning something from you. You are an old gentleman, and have been traveling for many years, all over the world. You have gained much wisdom through your observation and your experience. These facts and observations are worth a great deal to the world at large and to me as an individual. I have learned more in regard to certain laws than I have ever learned from books, and I don't believe, Captain, that you would object to my publishing your ideas."

"No objection whatever, but the public are not interested, and might not give it sufficient attention to see more in it than foolish nonsense."

"No, sir, no one will take it for foolish nonsense. Those that are not interested will pay no attention, that's all. Everybody gets the newspaper, very few read all that there is in it, but everybody reads that which interests him. You know, Captain, we have many multimillionaires in our country today, men who were once poor boys, who are looking around for new ideas, new inventions, new heads, and so on, and they are the people who read everything. When they get

hold of a new idea that is practical, they don't rest until they put their millions to work to carry out that idea. Look at J. P. Morgan, with his millions upon millions, and still working in railroads, steamship companies, steel companies, telegraph companies, traveling and personally looking after his numerous enterprises. Then J. P. Morgan starts all these lines of business all over the world? No, he observed the beginnings of others, and by force of his great wealth he was able to control them. Then look at Mr. Harriman, another of the great, and perhaps the greatest, of American financiers. A poor boy, with little education, who died at the age of 61, leaving a hundred million dollars. He did not understand building cars or railroads, but his great brain was directed toward the efforts of others. His keen observation and foresight, his strong reasoning power soon placed him at the head of the enterprise, and gave him the controlling interest. So I think that whatever a man knows or is able to do should not be hid or kept to himself, but should be published and given to the world, and there will be raised up some great mind to help him carry out his ideas with infinitely more profit to himself and lasting benefit to the world. What if he does make one hundred million out of it? Every man is entitled to the product of his brain energy, the same as to the product of his physical energy, and even then he keeps only a small share for himself. The world reaps the harvest of his power."

"Well, Doctor, are you through with your speech? Is there anything more you wish to say?"

"No, I have said all I wish to say about it."

"You say every man's duty is to publish whatever he knows or discovers. To give it away. You are right about that, but do you think that those men who have accumulated such enormous wealth ever gave away an idea for the benefit of the public, or advised the public of any project which would revert to the prosperity of the whole country?"

"I don't know about that. I think their business does not allow them to give much attention to public interest."

"Oh, 'their business doesn't allow them to do so'? Let me tell you, Doctor, something that you do not know. The most of those great financiers in the world have not natural ability to do anything with their own hands. If you gave them a pocket knife with which to sharpen a toothpick, they could not do it, but they look around, as you say, at what other men are doing, and when they find a place where there is big money, they work their way in, and then they turn their brain energy to introducing new methods for transacting the business—how to franchise and monopolize—and gradually they get control of everything and use it for their own interests, never acting on the principle of 'live and let live.' They leave that out of the question entirely. They take whatever is in their power to take, and it is not a matter of their concern if the people suffer or starve, or if their manipulations bring panic to the country. They are pleased with their success, and they keep working, wearing out their lives to the last. Then they realize that all they have done was in vain. We have had many examples, not only in this country, but in the

old country, too, and this Mr. Harriman that you mentioned is only one out of many. He overworked his brain, ruined his health, but with all his wisdom, in his last days he did something that the most uneducated man never would have done, and you know that he did."

"I know it? I know nothing of anything wrong that he did. I know that the papers were filled with accounts of his enterprise, and spoke nothing but praises of him, and the whole country mourned the loss of the greatest railroad man that ever lived, and one who had done so much for his country in extending his lines, facilitating and building up business for the people. That is all I know about him."

"I know all that, and what he did in that way was all right, but I refer to his last will and testament that he fixed himself with fifty-nine words, leaving everything he had in the world to his wife. Do you think that was right?"

"Well, what of it? There was no harm done, was there? He probably had all confidence in her ability to carry out his wishes and so much love and respect for her that he thought best to leave everything in her hands, and that was proper."

"No, sir, it wasn't proper. If she was so good and he had so much love and respect for her, he should not have imposed such a punishment upon her. The weight of a hundred millions is too much for the brain of a woman, and the responsibility of transacting the business of the largest railroad in the world is too great. She is practically a slave to wealth, and for

what? Just a living, and in a short time she will make another will of fifty-nine words and leave the burden for others. And you call that right, Doctor?"

"Well, Captain Streeter, I should like to hear what you think he should have done with his fortune, then."

"I will tell you what I think he should have done with his fortune. First, he should have provided for his good wife—giving her the two million-dollar mansion, with all the carriages, automobiles, etc., and sixty thousand a year for her expenses, and without the worry or trouble of business. She should have her comfortable sleep and all the freedom of this beautiful world, insuring her long life and the greatest amount of happiness, and next he should leave twenty-five million for himself. After that, ample legacies to relatives and the remainder of his enormous fortune to be divided among his children, share and share alike, to be used in transacting and promoting his great business interests. This is the kind of a will I think he should have made. He is directly responsible for the results growing out of the use of the money he has piled up. Don't you think so?"

"There is no mistake, Captain. Your ideas are right, but what do you mean by twenty-five million for himself. I can't understand that. He could not take his money with him to the next world."

"Certainly not, but he can put it where he will get the benefit of it in the next world. Let him leave it where there is necessity in this world, and he will get the benefit and return of his money the next day after he dies."

"Well, well, well—so quick! The next day?"

"Yes, sir, the next day, and be sure of that."

"Suppose Mr. Harriman had left twenty-five million where there is necessity, as you say, should he have that money in Heaven now?"

"Yes, sir, every cent of it."

"And by the necessities of others, you mean the charities of this world?"

"Yes, sir, the charities. This is the place where he could have placed his money and taken a letter of credit on the bank of Heaven."

"And what kind of charities do you mean, Captain? To build churches, hospitals, public institutions? What?"

"No, no, no. We have plenty of churches—and if anybody wants to go to church, he will find one—plenty of charity hospitals for the unfortunates to be butchered by the students, plenty of charity institutions to torture the victims of poverty. It is not necessary to give any money for such purposes, but give it to the originators who helped him make the one hundred millions."

"Whom do you mean by the originators? The railroad men who put him in the railroad business?"

"No, sir. The originators are the workingmen, the laborers who burned themselves under the beams of the sun, who exposed themselves to rain and frost and cold, and toiled the long days through to level the earth, to lay the rails for his railroads, and the miners who bored holes in the earth to bring out the steel for the rails, the moulders who roasted themselves in the process of melting the steel to make the rails, the carpenters who built the cars for him, the conductors and helpers who worked day and night protecting Mr. Harriman's in-

terests in running cars, using untiring energy and skill in protecting the lives of those who rode in Mr. Harriman's cars, all the while piling up the dollars that put together made him one hundred million, while all this time Mr. Harriman slept comfortably and enjoyed the fruits of their labor. These are the poor people who need and deserve the charities of the rich, and it behooves the rich man to remember that the workingman is the basis on which the prosperity of every business and the fortune of every rich man is laid. That is, if he expects a letter of credit on the bank of Heaven."

"Say Captain, now suppose Mr. Harriman had left the twenty-five million to be distributed among his poor workingmen, as you say; how would he find all those laborers scattered all over the United States? It would be impossible, and many idlers would make claims who had not done a stroke of work for Mr. Harriman, yet they are poor and need money, these people who don't deserve it."

"Doctor, you are right on that point. I know that there are thousands of poor people in our country in every line of business, who are poor because they want to be poor; let them stay poor, for the more money they make the more they blow away. I do not say that class should be helped; but there is one class of poor people—not only poor, but slaves—who are economical, living moderately and saving every dollar they can, just to get a small homestead for themselves, their wives and their children to live in. They have such a longing for the temptation to invest their savings, they are over-anxious, and do not wait until they can pay

all cash, but put in all they have, and for the balance they give mortgages for one, two or three thousand dollars. They don't know what a mortgage on a homestead means, but they soon find out. The mortgage shark has him in his grasp, and he is powerless. In addition he had the incidental expense of taxes, special assessments, carpenters, plumbers, paper hangers, calciminers, and so on, and so on, and the pick and the shovel and the hammer do not bring in sufficient to satisfy all these demands, and these poor men and their families live in misery and poverty. I am sure there are five millions of these poor workingmen's families in the United States suffering because of these homestead mortgages, and they average five in every family, and that makes twenty-five million slaves in the United States. Now, if Mr. Harriman had wished to appropriate this amount to his own interest, a method of distribution could easily have been arrived at that would help only the worthy man, who had made a good fight to save his home. Take, for instance, a mortgage of from one to five thousand dollars that has been running over four years; that has been extended once or more. This poor man is unable to pay the amount of his mortgage. Small payments will not be received to lessen the indebtedness and amount of interest. He must either give up all he has paid and lose his home, or keep on paying interest the best part of his life. Let this man bring proof that he has no other property, that he had made a brave effort to protect his home, and that he is unable to do so; then let a check issue from Mr. Harriman's business manager, giving to that

man legal title to his home. And with twenty-five millions how many homes could be saved, how many slaves freed, how many hearts made happy to sing the praises of the just, the wise and Christian charity of Mr. Harriman—not for one year or two, but for generations to come! Think you not that these prayers of praise going up from the hearts of so many people will be registered in the Lamb's Book of Life, insuring him a glorious freedom in that land, and build for him 'Mansions not made with hands, eternal in the heavens'? Methinks any millionaire should consider this a more fitting monument to his glory than blocks of stone or the building or unbuilding of family fortune, and this is the way that every man may enjoy his money after he had given it up in this world."

"Captain, there is no mistake, your ideas are perfectly right, but I am going to tell you something that you have never thought of. You must know that nowadays many of the highly educated professors, scientists and teachers, educators of the younger people, don't believe anything, and they do not give to the younger people any instruction or any idea of religion at all. They instruct them only in business, business, business, or educate them along other lines that bring in money; the young people grow up with that uppermost in their minds, and when they enter into business, they follow the example and the instructions of others—'Money, money, money!'—until they have each accumulated a fortune. Then, at the end of life, when they are wondering how they can perpepuate their names in this world's history, they find there is nothing they can

do but give money, and so they leave, some ten, twenty, and some maybe twenty-five millions of dollars to put up buildings which they think will benefit the public—and that is all!"

"Yes, Doctor, I see, but let me tell you something that you seem never to think of. You must know, know very well, too, that those people to whom you talk, all of them, have some kind of religious belief, and it is more than likely that many of them belong to some church, and at least have respect for the church, or that they attend church sometimes at least; and if they should find there a minister who would teach and preach the truth, as the disciples of Jesus Christ did, in a proper way, and thus give the people to understand from the beginning to the end the Christian religion, that there is foundation and truth, teach them that we never die, that our bodies return to the earth from whence they came, and that the spirit, which lives on forever, is invisible; that immediately after we leave this world the spirit goes to where it belongs, where we enjoy either the glories of Heaven or the misery of the darkness under the shadow of the earth, there to remain forever. I repeat, if the ministers would give to the people this kind of ideas and information, they would be sure to make Christians out of them. But some of our ministers, I regret to say, appear to be preaching for the 'almighty dollar' just as are men engaged in other professions and callings. By these means the preachers instill into the minds of their hearers wrong and false ideas."

"Well, well, Captain Streeter, that is too much for

me to understand—all that you said; but I think they can preach all that they have been taught and all they have seen and learned about this world, but what do they or anybody else know about the next world?"

"I know they don't know about the next world, but they could find out if they would pray to Jesus Christ to show them in their dreams where Heaven is and where and what hell is; and He would show them if they were clean and truthful; but instead they use the name of the Saviour as a cloak, to aid them in their business, and the people soon find this out, and, therefore, they do not pay any heed to what they say. It is just as Gypsy Smith, one of the greatest religious preachers, said in his lecture: 'Don't hug your sins. If a man goes to hell—wherever that is, and I don't know—I say, if a man goes there, it is not the fault of God,' and that doesn't convince the people that there is any such place as hell, because he says he doesn't know himself. He also adds, 'You don't go to hell because you are a sinner, but because you refuse to walk over the bridge that God built for you.' He might as well say to the assassin, 'You don't go to jail because you are an assassin, but because you refuse to change your principles.'"

"What else did this evangelist say?"

"'Pray, pray, let us pray; pray without ceasing.' The Lord didn't call for the righteous, but for sinners to repent. He charges the sinners to repent, believe and thus become converted if they would be saved. When Gypsy Smith preached, he would always point up in the direction of Heaven; if talking in the morning, to his

hearers, he would point toward the west, and at the noon lecture he would point upward, and at the evening lecture he would point toward the east, while at his midnight lecture he pointed upwards again, to Heaven. While he was pointing downwards at the opposite from where he was pointing at his noon lecture, he was in Heaven already, and he didn't know it, and he never thought that Heaven and hell are right here—around this planet. He never thought to say to his hearers that the Heavenly Judge never forgives any man unless he settles with his victims in this world. He never takes any example from our own judges in this world, that they have not power to forgive any burglar through his cries and prayers; this is not the right way to preach, to shout, 'Pray, pray.' Prayers don't help any sinner."

"Captain, do you mean that a man must not pray any more to his Heavenly Father?"

"I did not say that. But every person must pray in some way, when it is necessary. In the morning, for instance, raise your eyes to Heaven and thank God for keeping you through the night; pray to Him to keep you in good health and spirits, that you may be enabled to earn your daily bread; to keep you free from accidents; and if you think to do this every day your voice will be known to Him, and whenever you are in trouble or accident and can not help yourself, He will be present to save you. But if you pray to Him all the time and consult Him about everything, in small matters, when you are able to help yourself by the ordinary use of hand and brain, then He will consider you unworthy

and foolish, and so will not at other times listen to your real wants."

"Now, there is another thing about prayer, the prayer for forgiveness. You must understand that every one is liable to commit crime, which interferes with the laws of God and nature. You must pray to God to forgive you for that, and those are the only prayers you need, and don't pay any attention to those who pray in the streets and outside of their churches, shouting at the top of their voices to lure you in; 'Come to the Lord, come to Jesus!' And if you do go in, you find no Jesus there, but many rows of seats, and an organ, and that is all; when they know very well that if they go to the White House they will see portraits of all our presidents, from the first to the last; if they go to the mayor's office they will see all the mayors, from the first to the last; if they go to the court-room they will see many of our good judges; if you go to their own houses they will show you very costly portraits; and say to you, 'This is my grandfather; this is my father; this is my mother; this is my brother,' but never, never, never show you the portrait of Jesus Christ, who makes them to have good times and joy in this world—not in their houses and not in their churches do they have any portraits of Christ, and if you ask them why they do not have pictures of Jesus Christ in their churches and their homes they will tell you that they don't believe in them, that they don't know how Jesus Christ looked. If this is true, surely they never read the history of the first picture of Christ, and how it was obtained. One of

these skeptics once said that he could not believe anything he had never seen, and a Quakeress, to whom he was talking, replied, 'Does thee believe thee has any brains? Has thee ever seen them?' It is just as true with skeptics. However, Christian churches in Europe nearly all have pictures of Christ, and many in this country, also. These people should know that this first picture of Christ was drawn by himself. It may be interesting for some to know how this was done. King Abgar was desirous of securing a picture of the Saviour and sent a courier out to bring one to him. When the courier failed in his mission, Christ himself called Thomas to Him, commanding him to pour water on His hands and to wash His face, and then, taking a cloth of fine linen, He wiped His face and the Divine visage was impressed on the cloth. This cloth was then delivered to the courier and sent to Abgar. Facsimiles of this portrait have been handed down to us, and the Scriptures teach us that they are worthy of the deepest veneration. And all the Christian churches should have the portrait of Jesus Christ, the same as that one; while evangelists and many others should do the same thing, if they ever expect to be saved. And any man who loves and respects the Saviour and wants to be saved, must keep away from the churches that have not the picture of Jesus Christ. Every man must know that those religious fathers work in a different way from the way the disciples of our Lord Jesus Christ did, from whom they should take an example. They know very well that when the disciples died, they left no last will or property or any wealth or any bank ac-

counts, but the leaders of these churches do. They know also that when Jesus was preaching in the synagogue He had with Him twelve men as His helpers. Now, instead of men, these religious preachers have young women and pretty choir girls to aid them. Now, they read the Gospel and they know that Jesus Christ never preached temperance and so interfered with the business of the people, or closed up their business and prohibited them from selling articles which they produced from the earth, or ground, created for man's use. Moreover, they never interfered by closing the theaters and other places of amusement. They did instruct the people not to believe in wooden images and other idols, and to put their belief in God as the Creator of the earth and the whole universe. They taught the people to observe the Commandments, framed and printed by the holy man, Moses. These Commandments embody the whole religious duty of man. They instructed the people to live in peace, and not in war; taught them against marrying their own blood relations, and other things that pertain to the physical, mental and moral benefits of the race; they made plain the duty of man to God and to man himself, comparing the shortness of this life with the life eternal, and ended by stating that man must give an account of the deeds done during a lifetime, whether these deeds be good or evil, before the court of God. This was the work that Jesus Christ commanded His disciples to go forth and do in His name. But those Chicago disciples, after the hard work of Sunday, spend Monday opening and reading all the newspapers and records of the police courts, looking

over the accounts of Sunday's proceedings to see if there has been any disorderly conduct or drunkenness, and drawing petitions to present to the mayor and the city council to close up the saloons and abolish the red-light districts, just to cut off the liberties of the people; and the hard workingman, who toils early and late, in heat and in cold, in rain and storm, in dirt and filth, in smoke and dust, wearing out his life for others, must give an account of what he eats and drinks, to those idlers whose hands are never soiled by toil and who live like parasites upon the lives and blood of their fellow men. And this we call the Christian church work. Rather let us call it by its right name—Business Church Companies."

"Captain, if I am not mistaken, I think all those church workers are temperance people, because nobody ever sees them go into public saloons, and as they have no use for the saloon they may think that people would be better off without any saloons at all."

"No, sir, you are mistaken. They don't drink at the saloons, but they do drink at home, and they get the liquor from wholesale dealers. Now, I don't mean to say that is any crime—that is, for people to drink when they have a desire for it, but I do mean to say that it is not their business to work so hard to close up the public saloon, which is a matter of necessity for the people, and they know very well that every city has public drinking places, and every village all over the world, and that if there are any disorderly places in the city, the city administration looks after that—not the church people, and they have no right to call the at-

tention of all the women's societies to these things and to form parades, marching down town with banners and music purposely to close up the disorderly places that I spoke of. They never think that they are just as great violators of God's law and even the laws of man. They never think that the earthly and political judge is not there to try the disorderly cases of the heavenly commissioners or the Gospel preacher, and they never think that political officers are not hunting about the country for a preacher to bring them to justice for disorderly conduct, but we often hear of such cases. I don't mean that all church people violate the law, for they don't, and I don't mean all citizens violate the law either, but in proportion—the number of citizens compared to the number of churchmen—all are in the same condition, and they know it, too, Doctor."

"Captain Streeter, I think you are mistaken on one point."

"What is that?"

"You criticise them for having the women's societies connected with their organizations. Now, as I understand it, the women are opposed to the saloons because the men of their families spend their time there, and so take the money away from their wives and children. The families starve, and as a result the women seek help from the ministers of the churches."

"Wait a minute, Doctor. There is something to say in connection with this very point. Now, you must know that women's brains don't reach any farther than their eyes, while men's brains reach all over the world in a minute. If these women should go to the ministers

for aid in closing the saloons, the ministers would have to say to the women: 'You must know that many men go to the saloons because their wives drive them there, for they treat their husbands like dogs. Whatever she says goes, and whatever he says doesn't go, and with this state of affairs in his home, in order to avoid her scoldings he seeks refuge in the saloon.' There are some other women who will not allow their husbands to drink at home, on account of the children, that they may not see him in the act of drinking and so learn the habit themselves. Now, this is the reason the men are compelled to go to saloons. For this reason the minister is compelled to speak to the woman in this way: 'If your husband visits the saloon, you are the only one who can prevent him. And this is the way you can drive him from the saloons. You can go to a wholesale place where liquor is sold, get a half gallon or a gallon of the liquor he drinks, and tell him gently that you know his work is very hard, that you know he likes liquor, and moreover that you know he goes to the saloon for it. Tell him that you have bought some that he can drink at home, that what you bought cost only a cent or two, while he would have spent ten, fifteen, or twenty-five cents if he got it at the saloon. With this method of procedure, using gentleness of speech, studying his personal desires, he will soon be able to abandon the public saloon.' Then the woman could be told that if we should help you to close the saloons we would be committing an unpardonable crime, because the liquor business is one of the largest business enterprises in the country, it is of course the means

of livelihood to millions of people. There are farmers, distillers, and wholesale and retail dealers, and it can readily be seen that if the saloon is closed, all of these liquor dealers will be financially embarrassed, and a panic would result on account of so many people being thrown out of work. Besides that, if these places were closed, the property owners would lose thousands of dollars, for who could afford to rent the fine stores where the saloons have been? There are no other men who would pay the rent that liquor dealers pay. Then there is another point. Before long Chicago is going to be the largest city in the world, and it should not be allowed to grow through the American people only, but through people of every nationality, of European countries where temperance never has been known, and if these foreigners should happen to come to Chicago and find the city so dry they would not stay here, they cannot live, they can transact no business without their accustomed drinking, and that would cripple the growth and progress of the city, and I think this kind of talk to the ladies should make them considerate and keep their hands off the matter."

"Your words are good, Captain, but let me tell you something about this question of the women applying to ministers for help. Those women are influential. Their word carries weight, not only with the ministers of the churches, but with other men who are business acquaintances of their husbands. They are conscientious in their work, they are cultivated women, and directors of women's organizations, and suffragettes, who claim the right of women to vote as well as men,

and they don't listen to anybody, and whenever they say the saloons must be closed and the workingman is to be driven out of it, they succeed in doing what they want."

"You might think so, and they think so, but it is not so, and they don't listen to anybody, as you say, but they must listen to the ministers, and these ministers are the only ones who can give them the necessary lectures they deserve. The first thing to tell them would be that the saloonkeepers are not the men who build the sky-scrapers every year, and they don't make dollars by the millions, but the dressmakers and milliners do, and you women waste more money in a year in ugly hats and dress and false hair than the men spend in the saloons in five years, and the money the man spends in the saloons is for something necessary to him, but the money that is spent at milliners' and dressmakers' and manicure shops, is merely to cover the beauties of nature with foolish, stolen finery. They would also have to tell the women that if they want to claim the same rights as the men, 'you must join the fire department or the police department, you must draw plans of twenty-story buildings, and build and complete them, you must build steamers and schooners, and be captains and sailors and go across the ocean in these ships, you must wire a city or a building with telegraph or telephone wires, underground and overhead or across the ocean, you must build railroad cars and railroad tracks and run them around the world and do a great many wonderful things that men do, and if you think you have brains enough and power to do anything that I have

mentioned, then you have the right to vote, but not until then. And I am very positive that you cannot do any of that kind of work, as you have not the necessary brains and power to do that, and you know it, too, because God didn't make you for such things, and so it would be better for you not to bother yourselves with them, but do what nature and God want you to do—stay at home most of the time and keep things in order, read histories and newspapers to learn what is going on in the world, play the piano, and take care of the babies and the husband. For the husband is made to work and to provide things for you, to make you happy. This is all the advice we can give you ladies, and please don't bother us any more.' "

"Well, well, well, Master Captain Streeter. I think now I have a trap that will catch you."

"What do you mean?"

"I mean now to make some remarks to you on the things you have said to me in regard to religious matters and the nature of things."

"All right, I should like to hear your remarks."

"You said that the laws of this world are all right, as well as its Creator, didn't you?"

"I did, sir, say it was all right, and I repeat what I said."

"Also you say God never makes any mistakes, nor does any wrong?"

"Yes, sir, I do say all that."

"And you say that woman has not the strong brain of man. Is that woman's fault, or God's fault?"

"It was neither woman's fault nor God's fault. God

gave brains to man according to the work he has to perform in life, and He also gave to woman understanding sufficient for her sphere of usefulness and for her best happiness."

"You say, moreover, that the women must stay at home and take care of the home and her children? You said so?"

"Yes, that is what I said."

"And you said that the man must provide for the woman?"

"Yes, I did."

"But you did not say for the women."

"No, I did not."

"Oh, that is where I catch you, and prove to you that either God or Nature makes some mistakes. You will find out that God makes mistakes, after all, Mr. Captain."

"Well, Mr. Doctor, I declare to you—and can prove it to you—that the work of God is without fault, and that is all I can tell you."

"I know that is all you can tell me, but let me show you what wrong God and Nature have done. It is something you have never thought of. You say that a man must take care of one woman, but that he may not take care of many women. You say that the woman must stay at home and take care of that home and her children. Now, who is going to provide for the women who have no husbands and no homes? That is what drives women to the workshop and into the streets—and is she to blame? Has anyone the right to point the finger of scorn at those beautiful unfortunate crea-

tures who are the victims of Providence? Don't you think there is a mistake somewhere when delicate women are thrown upon the resources of the world, bereft of their rightful inheritance, of husband and home? Give me an answer to this question, Captain—is everything all right?"

"Read this article that was published in the little editorial of the 'Chicago American' March 19th, 1910."

"Let me read it to you, Captain."

A MOTHER'S PROBLEM.

Editor Chicago American:

Dear Sir:—A happy matron in Hyde Park recently announced the birth of a tenth daughter. Statistics show that females are in the ascendency; that, according to the daily birth rate, the number of girls is increasing. Now the question arises, where are we to find husbands for Margaret, Beatrice, Helene, Marie, Mary, Jane and Caroline? The problem is a serious one—the question vital to every parent of a marriageable daughter. Already fond fathers are walking the floor o' nights hunting for a solution, while dear mamma is showing new wrinkles each day in her efforts to grapple with the knotty enigma. Others are battling with modistes, milliners, corsetteres, in a mad endeavor to get to the other side, thinking they may pick up a Count, a Lord, or perchance some little Duke. Stranded though he may be, what's the difference? Angelina is "getting on," and a husband must be provided. Then again, Annette and Anabel have quietly crept out o' their teens, if the truth were but told, so they, too, hang in the balance. American men are all right, they will tell you, but they are abominably slow in leading up to the marriage altar. The foreign-born are taught to think of an "alliance" from babyhood up. It was at a friend's house that I had occasion to call one Sunday evening, where sat a pretty, interesting young woman, dejected and quite alone. "You will be getting married soon," I said, cheerfully as possible. "Not

even a beau," was the regretful reply. This pictures the condition in a hundred homes. Can you figure it out?

Why don't the young men marry?

Is sentiment a thing of the past?

Are the words chivalry and gallantry obsolete?

Why this wholesale indifference?

Our stores, our factories, our offices are filled with splendid young women, just longing to be rocking the cradle, washing the dishes and waiting for Jack. To be called "bachelor girl" may sound nice, but to be mama'd by a couple of kiddies is the dream of the average woman.

A MOTHER.

"Doctor, don't get so excited, please, and don't read any more letters to me, and don't blame God or Nature. God, who makes Nature, has given to both man and woman power to discover a very simple secret of Nature that will settle this difficult problem. It was not the Divine intention to degrade women to the level of the brute. It is not God's fault that parents remain ignorant, and not Nature's fault that her laws are undiscovered for lack of observation. Parents who are poor and unable themselves to provide for girls should bring boys into their families, and it should be the pride of the father, the son and the brother, that no woman of the family is compelled to earn her daily bread. That is the answer I give you, Doctor."

"Well, Captain Streeter, that is wonderful and unexpected, and I am doubtful that you have proof sufficient to induce me to believe it."

"Then it is not necessary to talk if you don't believe what I say, and I consider what you have said almost an insult."

"I beg your pardon, I don't mean to insult you, but

such a thing is so incomprehensible to my mind that it is difficult for me to believe it. It seems marvellous that such a truth could have been hidden all through the years, when philosophers, able to chain the lightning and drive thought through space, prophets and fortune tellers, with clairvoyant vision, scientists and other wise men have discovered other most wonderful facts about Nature; and you are an ordinary navigator, with a poor education, as you say, and discover that mysterious secret of Nature—it is wonderful to me, and that made me make that remark to you, but I didn't mean to insult you."

"Very well, I forgive you, as you don't know any better, but you must remember as I explain, that I will not remain very long in this world, and would not tell you any lies."

"But let me tell you something, Captain. As you say, you have not very long to remain in this world. You say that you have in your mind the important knowledge of Nature—that simple secret. If you have that secret and do not give it to the world, you commit a wrong. Do you realize that?"

"Yes, indeed, that is what I myself think, but how can I give up the secret now?"

"Well, as I happen to be here tonight, you may tell it to me, and I will give it to the world, from you."

"Very well, but suppose I tell it to you, how are you going to publish it to the world? Are you going to put it in the newspapers?"

"OH, NO, I AM GOING TO MAKE SOME MONEY OUT OF IT."

"Oh, that is your idea! How are you going to make that money?' '

"Well, I may write a book WITH SOME OTHER STORIES IN IT, and I can sell it at the marriage license offices in the city, and all over the country."

"Well, and then you are going to be a monopolist and grafter, are you?"

"Oh, no, there is no graft about it."

"What is it then?"

"Well, I may call it honest, useful, satisfactory business, for any man would pay twenty-five cents, or fifty cents or a dollar for such a valuable book; you must know, Captain, that there is many a rich man in the world willing to pay $10,000 for a male child to inherit his wealth, and one dollar for such information is nothing, to anybody. Even a workingman would be pleased to pay one dollar to have such valuable information in his home forever."

"Oh, yes, I see your idea. But I must ask you another question. Suppose everybody is of the same opinion—that is, that all fathers and mothers want only sons. What will happen then? Maybe the good God will punish us for making this discovery."

"Oh, no, there is no danger of that, for as long as the people have knowledge of this fact, girls will appear at any time that is all right that they should, and I will tell you, Captain, what will be the result in ten years from now. Now, listen—as soon as the people are in a position to understand the secret of Nature, very few girls would appear in the world, and so all the old maids would have a chance to get married. This is one of the

good things. Then, none of those few girls who appear in the world will walk about the streets looking for work, but they will be brought up with entirely different manners than at the present time, and before they graduate from school the parents will have many applicants for their daughters' hands. In this way girls will be spared working away from their own homes. They will not fill the restaurants, hotels and factories, and they will not have the temptations and exposures that teach them so many things that they now learn. But they will learn housekeeping, and will do the things they should do, and they will have good manners, and they will love their husbands when they get married, and not neglect them, as so many young wives do at present, and the husbands will appreciate their good wives, and both will live happily together as God wants people to live."

"I think your idea is good, Doctor, but let us discuss the first subject. Suppose you succeed in this enterprise and make some money, what do you intend to do with that money? Are you going to leave it in this world, or are you going to take it to the next world?"

"Well, Captain, I have all of your ideas printed in my brains, and I know exactly what I am going to do with them."

"But I must tell you that I think the first thing to do with the money so obtained would be to build a church. Will you do this?"

"I will."

"Not a business church, but a real Christian church?"

"Yes."

"You won't tax anyone who enters, and you will not go about for money with a basket?"

"No."

"You won't charge anything to anybody who comes to baptize a child, or to anyone who comes to the church to get married?"

"No."

"You will not allow an unmarried priest to serve in that church?"

"No."

"You will not allow any choir girls whatever in that church?"

"No."

"You will not mix men and women, but will keep them separate, in their own assigned departments?"

"I will do that."

"You will not permit children in arms to cry and thus annoy the worshippers, or little ones to use the church as a playground, as they do in some Christian churches that I know in Chicago?"

"No, I will not permit such things."

"You will not allow any reception room, or any other kind of private room whatever, in this church?"

"No, sir."

"You will not fail to have portraits of the Lord Jesus Christ, from the first day He came into the world until the day of His ascension, and of His Mother, Mary Virgin, and all His disciples, and His Father, the Creator of the world—above the altar? And you won't forget that the priest must be a man of high education and with Christianity in his heart, to teach the Gospel

to the people, and some facts of the next world as he knows them—you will remember all this, Doctor?"

"I remember all that you tell me, and I will try to have a good Christian priest, of high education, to teach the Gospel; but I am not sure I will be able to find one who can tell the people for a surety anything about the next world. I heard you say something about the next world, but I know of no one else who has your ideas, and how can I tell whether your ideas are right or wrong? I am sure I cannot find a priest who can give lectures on the next world."

"Well, if you can find one, it is all right, and, of course, if you cannot find one, that is not your fault. Do all you can, and if you make any money, with which to build this ideal church, you know my ideas on the subject—do as I have told you—that is all I can say."

"All right, Captain, I will do my best, and I hope I shall make some money. I will pay heed to your words, doing as you say, and if it will not trouble you very much, I should like to have the benefit of some of your ideas in regard to the next world. Just for my own satisfaction I should like to see if my ideas agree with yours. I have never heard anyone's opinion about it, and I am interested to know what you think."

"Doctor, if you really want to know something about the next world, you must first let me tell you of my experience in this world. Now, the very first thing to tell you is that I am one of the most uneducated men you ever talked to. I have never read history—not of any country. I have never in my life had any religious instruction, nor any political instruction. My earliest

days were spent on the sea, which made it impossible for me to have any advantages of learning. The little I know I learned at sea, or in a few lessons in the navy yard at the navigation schools. I have traveled a great deal—around the world—and I have seen much of the earth's movements. I have read a little of the teachings of Jesus Christ, and I have talked a little with spiritualists, the religious sect that believe they can talk to departed spirits. I have seen wonderful visions in my dreams, and whatever should happen to me—good or bad—I have expected before it came to me. I use my brains, and now I study all the time. The most wonderful thing in all my makeup is my brains, and I must use them. I think. When I think of this great body, the earth, revolving round and round, without any support, any foundation, I wonder if I ever will be able to tell who was the originator of it all. I wonder who is the conductor of this blessed earth, and I puzzle my brains, and I cannot find out. I think of the living things, big and little, of the phenomena on land and on sea, from the monsters of the seas to the little insects on land, and then I think of the most powerful and wonderful of them all—man, little man. Of one thing I am sure, and that is that this little man is dearer to the Creator than anything else of all His handiwork, and I know that He has given to this little man tremendous power—in his heart and in his brain. All other wills must submit to man's will. Man has the lesser things in his control, and everything on this earth belongs to him. God has blessed man and enabled him to do marvellous things, using his brains and his hands. God has

also blessed the earth and made it produce enormously. For the benefit of man the earth brings the delicious fruits and vegetables and many other products of land and sea for him to eat, as well as useful things for him to use in manufacture. God has given to man the things that will make him happy on the earth. He has given to man himself a spirit, a soul, so that when life is over and the man's body has returned to the dust, his spirit and soul may drift into the life beyond, to carry on its work of development and evolution. And yet, with all this blessing from God, man does not always make the best use of his precious faculties. The Creator of the earth is called God, as we all know. Now God taught this dear being, man, to behave himself that he might not do anything disobedient to His grave commands, but man didn't heed. Then God, loving man more than any other thing He had created, sent another power from Heaven. Through the power of God there was born of woman, Mary Virgin, a Man who called himself the Son of God. This Man remained on earth thirty-three years, and He performed miracles, and did wonderful things that no other living man was ever able to do. He taught the Gospel, and tried to make the people understand that He was the Son of God, as He was the Son of God, and the unbelievers crucified Him. But the third day He rose—not only His spirit, but His body. Then He remained on earth another fifty days and showed himself to His disciples and to all who believed on Him, just as He was on earth before His crucifixion, and on the Day of Pentecost He disappeared into Heaven, to His

Father, the Creator of this planet, and will return again to earth, as He said, to judge the 'quick and the dead.' And He is here with us, though invisible, and His court is always open and in session, and He is the conductor of this planet, and He knows exactly how we travel and how we act. And the most attractive people to Him are the philosophers of this day, and the professors all over the world (the so-called 'big-heads'). These men are predicting the appearance of comets, floods, eruption of the earth, the earthquakes, and these fools don't stop to think who is doing all this. They conduct public schools all over the world, and none of then teach religious matters to the children, when they know that the youngsters' brains are like little blank books, and whatever they teach them becomes indelibly printed in the brains of the children. But the children of this age are not receiving any religious instruction, no religious printing in their hearts, but the main thing taught to them is in business methods and learning, and they are responsible for the crimes that are being committed all over the world in these present days. That is what I experience, and see about me."

"Well, Captain, I did not ask you to tell me your own story and what you experience, as I know all that myself. What I ask you is to tell me your idea about the next world that you talk about."

"Doctor, let me tell you; it is impossible for anybody to tell you exactly what the next world will be like, but if you exercise your brains you will probably find out yourself pretty near what I have found out, and that is what we have heard some such men say (when you are

dead, you will be a long time dead.) I don't believe that, but I believe that when you are dead your body, of course, is dead and turns to dust, but your spirit is never put into the grave; it is held in the air, as the earth is held, and the smoke when the wind doesn't blow. Heaven is from horizon to horizon where the sun always shines, and the spirit in Heaven is in touch with all on earth, and can travel the same as your brain travels all over land and sea to every city, town and village, and can see the moon close, and the other planets and all the nearest stars to the earth's limit. This glorious Heaven they can enjoy from the day after they die to the end of the world. Now, let me tell you where I think hell is. Hell is under the earth from sunset to sunrise, and when any unfortunate spirit has been ordered to hell, it will be limited to traveling certain distances, always in darkness. No daylight, no electric light, no gas light, no candle light—no light whatsoever—and the only thing he can see is the earth passing and speeding above him all in the darkness of night when all the doors of business are closed and the good people are asleep in their homes; and when once in twenty-four hours his own city passes by he is able to travel with the earth for a few hours, and all that is going on in his home, all is known to him, and if his family are in trouble or in sorrow, it rends his heart, and he so impresses them with his nearness and his presence that their spirits see him and the power of the mind brings the knowledge to them in a dream. Suddenly he finds himself at the limit of his freedom—they pass on, he returns to his dark retreat, and that is

hell to him. Some may think this is not sufficient punishment for the evil-doer and that there is something worse. It may be, but I don't know of it, and I don't believe it."

"Well, Captain, you have given a good explanation of Heaven and hell, and you say that Heaven is the abode of the righteous and that hell is for sinners, don't you?"

"Yes, that is what I believe."

"But there is a certain class of people, in fact, the great mass of people, who live in this world, who are moderately bad. They never bother anybody, never do anything to benefit anybody, never believe anything, and never say anything against any religion. You have explained that after death the spirit must appear before the Heavenly Judge and be sentenced. What will be done with this class of spirits, Captain?"

"Well, let me tell you about this class, for I have an example for you. Suppose an ignorant farmer comes to the city. He has never been there before, and he stands in the middle of the streets, and looks up at the buildings, and gets in the way of the cars and the people—now, an officer cannot lock him up for that, nor can he escort him to a hotel. The only thing he can do is to give him a good push and get him out of the way. So, when these spirits are brought before the bar of Heaven, they cannot be sentenced to hell, and they are not worthy of Heaven. Just get them out of the way—with a thunder blast blow them all up to smoke—that is all."

"That is a very wise explanation, and a logical dispo-

sition of that case, but there is another class of sinners still, and I am altogether puzzled as to what will become of them. I wonder if you would have an idea?"

"Who are they, anyhow?"

"Well, one man steals his neighbor's chickens and another climbs up the neighbor's porch, gets into his room, kills him and takes all his valuables. Both are sinners, are they not? But they don't belong to the same class nor deserve the same punishment. You say hell is under the earth—darkness; are they both sent to this same dark place?"

"Oh, no, they don't get the same punishment—that would be less justice than we get here on earth. We would send one man to the bridewell, and another to the penitentiary. You, of course, know that this earth is measured and divided into small sections—north, south, east and west—and geographical descriptions enable us to locate and name every small section. If the brain of man can do this, how much more can God do who gave us this intelligence! So, under the earth, in the darkness, all is divided into small sections as our earth is. Now, you know when the sun sets we have no sunlight, but we do have daylight—that is the first section. An hour later it is getting dark, and that is the second section, and gradually it is getting darker and darker, till midnight, when we have pitch darkness—that is the center of hell, where there is 'weeping and gnashing of teeth'—the place where will be found the greatest number of criminals in the sight of God, and many who are looked up to here because of their money-getting faculty, but whose greed, avarice, and selfish desires put

galling chains upon God's poor, take from them the benefits that life should bring to them, and break the hearts of His 'little ones.' I think many of this class of tyrants will find there tenfold greater suffering than they have meted out to others here, for they are responsible, not only for the misery they bring, but for what those other lives would have been but for the crimes committed against them. Every cry wrung from the heart of man by oppression or crime is registered as a charge or a debt to be paid. God does not make the charge. These charges are made by the victims of the wrong-doer, but He sits in judgment, and there is no evading His edict. Every debt shall be paid 'to the utmost farthing,' and everyone shall be judged 'according to the deed done in the body.' If his good deeds will not pay for his bad deeds, he is bankrupt and must work out his sentence."

"Captain, allow me to ask you a question. I think you know that all the outlaws who commit all kinds of crimes, as well as those murders, before they are hung on that last day of their lives on earth, have a visit from a priest or religious father of some kind, to whom they confess their sins, telling of the crimes they have committed, and this holy father administers the sacrament of forgiveness to them, and says to them, as Jesus Christ said to His disciples: 'Whatsoever you shall loose upon earth shall be loosed also in heaven.' Don't you think they should enjoy the glories of Heaven?"

"No, no, no—that doesn't work. That would be nothing but a counterfeit ticket."

"How is that?"

"Jesus Christ instructed them plainly. He gave them clearly to understand their duty. He said that if a man commit a crime and then ask for forgiveness, he would first have to settle with his victim—that is, get forgiveness from him. Then, when this was granted the sacrament of forgiveness should be administered. Before this communion should be administered, however, they would have to call together the relatives of the victim—his entire family, and he should be told to implore for forgiveness of them, and if they should grant it he could have the communion; if not, the Lord Jesus Christ would have to punish that brute and cast him into the darkness of hell, there to remain forever and forever."

"I am sure you are right on that question, but I have still another to ask. In one of His parables, Jesus said that no man can live in the world and be without sin. And yet He said that no sin was left unpardoned. Now, suppose a man has killed another man, seized all his property. Suppose, moreover, he killed, not only the man, but all of his family. We will still further suppose that he was not seen by any eye, and yet, in his own remorse he would go to his spiritual adviser and say, 'Father, I have committed a great sin. I killed a man and broke the hearts of his family. I repent for my terrible misdeed, and I have come now to ask your forgiveness.' Now, since Jesus Christ says that no sin is unforgiven, what can the minister do? Suppose the minister should say to the man, 'Go and ask forgiveness of his family,' should the man freely give himself up to

be sentenced to the penitentiary? Now, I want to have you answer me about that."

"Well, his spiritual father should have great wisdom so as to deal with such cases. He should say to the guilty man, 'The only thing for you to do now is to go to the family of the murdered man and tell them, of your own volition, that you are sorry for the fearful trouble they have. Tell them that you had some dealings with their lost one, that you owed money to him, that you offered him part of it, telling him that was all you could spare then, but that you would give the rest to him later on. Tell them, too, that since you were not able to carry out this determinaton on your part, you will give to them the money you owed to your victim. If you do this, making full confession and reparation, they will forgive you, and you will remember to the last day of your life that you confessed all to them. So, if they forgive you, the spirit of your victim will not be dragging you before the court of Heaven."

"Ah, that would be a good way to deal with such a crime. Nevertheless, there is more still to the question. We will suppose again that a man kill another man—not for his property, and yet the victim was a rich man and his family did not need any money. Would there be any other way for the criminal to be forgiven?"

"If a man commit a murder through no mercenary motive, but because that man had done him a wrong and he was avenging himself for that wrong, and if he had been seen by no mortal eye, he should seek some religious father and confess his crime to him. The murderer should say to this man, 'Father, I have come to

you to confess my dreadful guilt. I have killed a man and am not worthy to partake of the holy communion. I have come to implore you to intercede for me with the Heavenly Father that He may forgive me and when my life here is over and I go to the world beyond, the Heavenly Judge can do with me as He deems just. If He forgive me, I will be grateful to Him, and if He should cast me into the darkness of hell—why, I should have to stand it—that's all.' Well, the Lord might forgive such a man."

"What makes you think so, Captain; that the Lord forgives murderers?"

"Because the victim would have no chance to drag his murderer before the Heavenly court, probably he had done something worse to that murderer in this world—that is all, and you must know that Jesus Christ himself kills and destroys people and property very often when He is not able to stand longer the awful crimes of the people."

"Well, well, I have not any idea how people are killed by Christ."

"No, really?"

"No, indeed, I do not know."

"Don't you read the daily papers, and notice the many deaths, supposedly from accidents?"

"I read the papers, and I see accounts of many accidents, but I don't believe Christ knows of these things."

"Well, Doctor, there are many, many small accidents, of course, that are utterly unknown to Him. God knows the men and women who have faith in Him, and He will protect them from harm. But I am sure that

He orders all the very great calamities—He does it for punishment of a sinful world. You surely believe, Doctor, that the Lord can read the innermost thought of man, and if He can see into the heart of man, He surely can know of the great accidents. Now, these accidents happen with various results. Some people are killed instantly, some mortally wounded, some injured for life, others escape with small injuries, while still others are saved unharmed. Now, among all these people some have sinned against God's law, others will surely do so, and others intend to do so. Now, you see for a time the Lord spares these people, but when they sin again and again He must punish them for their heedlessness and their wilfulness and so He sends terrible accidents to destroy and hurt them."

"My gracious! Then you really believe the great earthquake of San Francisco was done with His knowledge?"

"Certainly it was. Think a minute. That earthquake occurred right in the midst of a thickly populated city—not way off in the country where there were but few people."

"Well, and you think the earthquake in Italy was done with His knowledge, too?"

"I certainly do, and moreover I am astonished that He did not cause it to shake all Italy."

"How is that, Captain? Surely you are mistaken about that."

"Why do you think I am mistaken? What do you know about it?"

"I know a little myself, too; do not think you know it all."

"Well, what do you know, anyway?"

"Well, for one thing I know that the Roman Catholics were the first believers in Jesus Christ. Then I know that in Italy dwells the Pope, our representative of St. Peter, and that he is the head of all the Catholic churches in the world. I know, moreover, that the Roman Catholics and the Greek Catholics are real Christians, and the people that our Lord loves. There, that is what I know."

"Suppose they are real Christians. Do you know that Jesus Christ likes them any better than any other Christians?"

"He ought to."

"He ought to, eh? And if I tell you that Jesus Christ loves the Jews more than the Greeks and Italians, would you believe me?"

"I wouldn't commit myself on that point—whether I believe or do not believe—if you could not prove it to me."

"I will prove it to you. We all know that the Jews crucified Jesus Christ nearly 1910 years ago, and that the Jewish nation do not believe on Him. Neither do they curse the name of Jesus and abuse and insult Him with blasphemous language. But I can tell you that the Italians and Greeks who call themselves orthodox Christians and believe in Christ are uttering these blasphemies all the time. We can hear these vile utterances—not alone about Jesus Christ himself, but His Father and Mother and the Cross. If these people have

even the slightest controversy, the first thing that comes to their lips is an oath, and it seems only too natural for them to say one or more of the following expressions:

"Sacramento de deo—he curses the sacred body of God.

"Porco dea—God is a pig.

"Maladeto Jesus Cristo—Jesus Christ is bad.

"Maladeto beonono—the Pope is bad.

"Porka Madonna—the Mother of the Saviour is a sow.

"Pootana Madonna—the Mother of the Saviour is a prostitute.

"This is the way the Italians use the names of the Holy Family, Doctor. Now, I will tell you something about the other old Greek Catholics, the first believers of Jesus Christ. They also are profane, even in very small matters that make them lose their tempers—the Cross, Jesus Christ, Saint Mary, God himself, and any saint that happens to come to their minds. But they do it in a terrible way—too bad for me to tell. So, now, Doctor, my question to you is, 'If any of these irreverent Italians should call your father a pig, your mother a sow and a prostitute, and if he should call you a bad man, what would you do to him?' "

"Captain, I tell you—if any of them should dare to address me or any of my family in such language, I should strike him in the eye and I would break every bone of his body. If he should be out of my reach, so that I could not lay hands on him, then I should throw dynamite at him."

"Well, then, how can you blame Jesus Christ for dynamiting them over there in Italy?"

"I don't blame Him, and if they do use such terrible oaths and curses as you say, I am surprised that He doesn't shake their entire country with an earthquake. I would like to know if the Pope knows all about it."

"I am sure I don't know whether he knows or not, but suppose he does know—what can he do?"

"Do you ask what he can do? He could stop them if he wanted to."

"How?"

"He could beg assistance from the man at the head of the nation. The pope could send out priests and monks armed with clubs and whips, and if any of these messengers should hear the name of Christ or God or Saint Mary uttered sacrilegiously, he should strike him with his club or his whip and so punish him for such blasphemy. I am sure, with such procedure, this evil could be stopped in a short time, and I don't blame you for saying that Christ probably likes the Jews better than the Greek and the Roman Catholics, and I thought all the time that you were Catholic, too."

"Yes, sir, I am a Catholic, and I don't deny it. I was born a Catholic, and I shall stay Catholic even if I should be tortured for it as the saints were, and I should endure it, but I would never change my religion."

"Oh, I see; and you believe in saints, too?"

"Certainly, why not?"

"Because most of the Christians of this country don't

believe in them, and even don't speak of them in their churches."

"I don't care whether they believe in them or not. I have brains of my own, and I can use them, and I do my duty."

"But, let me ask you a question, Captain; have there been any changes in the Catholic religion from the olden times to this day?"

"No, sir, not at all."

"Then, from the time of the discovery of this country Catholics have always been in this country, but we haven't seen any of them become saints, and that is the reason why most of the American people do not believe in them."

"Very well, sir; but the first ruler of this country was GEORGE WASHINGTON, and not Arios, nor Nero Trayanos, nor Maximilian, nor Diocletian. Those emperors were tyrants who had the law in their own hands, and tortured anyone who preached the Gospel and Christianity and all those martyrs who suffered death and became saints. This was from 200 to 400 years after Christ until Constantine the Great, and since that time no one has ever become a saint, neither in the Old Country nor in this country, and you must know, Doctor, that no man will become a saint after he has died a natural death, and I can give you a better explanation of how these holy men became saints. Now, listen: Whenever a saint was found, it was well known who he was and how he had died, and this was generally the way—He was a martyr because of his religion. He was put to death by means of the greatest torture. This

was done in the olden times by those unbelievers of Christianity that I mentioned, and many Christian heroes have suffered a pitiful and cruel death because they have been brave enough to declare their belief in Christ and God. Now, the reward of such a man was that after his cruel and bitter death his spirit refused the glorious place in Heaven that was offered it, but it entered right back into the body of the poor victim—after death, and that is why the martyr's body was protected and never permitted to decay. Years afterward the body was found, recognized as that of a saint, brought to the church and kept there. This is plain to understand if a man will but use his brains. The saint is only a dead body, that cannot speak, and has not lost its form after death, but his spirit is always in him for help—whether it be that he is in danger or sickness or want. He is able to intercede for you with God. Let me mention one of those holy saints whom I have seen with my own eyes, and who I know has performed great miracles. This saint is in Greece, SAINT SPERIDEON. He was a Bishop of Cyprus, and lived over 1500 years ago, suffering dreadful torture and death at the hands of the Emperor Diocletian. His body was taken to Constantinople, where it remained until the year 1489. It is now on the Island of Corfu, and I know that this saint has performed wonderful miracles. When I think of a man living 350 years in the grave, and over 1200 years in his church, always in the same well preserved condition, that is sufficient to induce me to believe in saints. And if you don't believe in them, they won't bother you, provided you will not go there and say something against

them, but if you do that, we shall surely see another miracle."

"Captain, you have given me sufficient proof about the holy saints, and I am confident that you are right about them, but I hear that some Catholics believe that portraits or pictures of saints perform miracles. You don't want me to believe in pictures, do you?"

"What do you mean by pictures?"

"I mean that some people believe that miracles are worked through prayer to pictures. Now, I don't believe that, because these pictures are no more nor less than paintings on canvas and wood, and to worship them would be like the people of olden times, long before Christ, who bowed down to idols of wood and stone. You don't think I am going to be so foolish as that, do you?"

"No, indeed, I do not advise you to be an idolator, and I cannot blame you for your opinion, for I used to think that way myself. But I set to work and did a great deal of thinking, and now I think I have found out how the portraits of saints perform miracles. Let me explain it to you. We will suppose an association or brotherhood decides to build a church. They get all the plans and the size of all the portraits they need, and then they give the order to some artist, with instructions to draw the picture of the patron saint, whoever he may be, with special care to produce as far as possible an exact likeness of the saint. Now, it happens that this artist is a very religious man, and he works with all his might and skill, but when at last the picture is finished he is not satisfied with the result. He has

failed to produce the likeness. He tries again with all the power of his brain and hand, and still he is not satisfied. He realizes the limit of his power, and in desperation he prays to the saint to help him, to give power to his hand, strength to his brain, and ability to finish it perfectly. The fervor of his appeal gains the attention of the holy spirit of the saint, and his prayer is heard and answered. He takes up his work again, calm and strong, with renewed strength, and when the picture is finished this time, the artist views his work, and he beholds it with a feeling of satisfaction and gratitude. The likeness is true, and even beyond his ambition. He realizes, however, that the work is not his own, but that of the angel saint, and when the picture is placed in the church, the spirit still hovers over it—is in a way incarnate in it—and when any mortal afflicted with an incurable disease prays in good faith to the saint here portrayed, the earnest prayer of the unfortunate man is heard and answered. He goes forth rejoicing, declaring that a miracle has been wrought. Yes, and a miracle has been wrought, in very truth, a prayer answered, but by the Divine Spirit, for no miracle was ever performed by a picture of paint and canvas and wood, the product of an overworked artist who paints for his daily bread. The Spirit who gave the answer to the prayer was there, but invisible. Do you understand now, Doctor?"

"Well, if anyone should be in trouble—sick and suffering—it would not be necessary to go to a doctor, but if he should visit the church and pray to the saint, he would be relieved."

"Oh, no, indeed—not everyone that should go to that church would be heard and cured."

"Why not?"

"Because these heavenly spirits know the heart of the mortal better than we do. Suppose he is a swindler, a robber, or has broken the heart of a friend, or burned the property of another, and God visits upon him a certain misfortune as a punishment for his crime, or if he should have lived in the neighborhood of that church for years and never went there to thank God for the good things of life or to show respect in any way for God or the church when in health—such a person never would be cured, even though he should pray unceasingly in the church. Now, you have my opinion on the subject. Oh, dear, I have talked a great deal tonight, and it has given me a headache."

"Captain, I fear I have caused you this headache, asking so many questions. I am very happy at all I have learned from your answers and explanations, and yet you have left one thing a mystery to me."

"Well, again, what is it?"

"You promised to tell me the simple secret of nature, don't you remember?"

"Oh, yes, yes! And to think I had forgotten all about that in the interest of our other conversation. We must not forget that. Come over and sit by me. Have you some paper and a red pencil?"

"Yes."

"Now, Doctor, first of all, by order of God every woman in the world is exactly the same as every other woman—that is, every woman is physically formed

to produce children, as many as she wants to, and male and female as she may direct if she knows the methods of nature. That has been hidden from the knowledge of people generally, however, but we who know the secret must give it to the world that everybody may understand it and benefit by it. Listen, Doctor, the number of days for the processes of nature are thirty, and of those thirty days ten are uncounted—the first five days and the last five also. A child formed during the first ten days following the uncounted five would be a female; one conceived during the next ten days would be a male. I can illustrate this by drawing a diagram. I make a circle, indicate the secretion of the periodical position of the nature, and the cause for a male or a female child being created. Now, Doctor, look here—notice how I mark the circle. I have divided it into thirty days, showing the gradual changes in the secretion from the first day. The first five days I mark with red, gradually reducing the color to the fifth day. I leave the sixth day entirely clear. If a child is conceived on the sixth day, no material is there to nourish the little creature, but it will have to wait to grow slowly as fresh material comes, and that shows plainly that woman is not as strong as man, and also shows why the woman is more beautiful than the man. The woman grows slowly and always with fresh material. Any child created on the seventh day will be a little stronger, for material has been provided for the growth of the little creature. On the eighth day it will be stronger and gay, the ninth day stronger and more intelligent, the tenth day—which we might call the 'gold-

THE LIMIT
DON'T BEAR
DON'T BEAR
DON'T BEAR
DON'T BEAR
BEARLESS
USELESS
CHANCES, ARE
BAD MANNERS, CRUEL
PERFIDIOUS, UNREASONABLE
BAD IDEAS, IMPOTENT
HIGH IDEALS
GOOD, STRONG, SPIRITED
VALUABLE, STRONG MINDED
SENSIBLE, ACTIVE WORKER
CLEAR INTELLECT
GOOD MANNERS GENTLE
INTELLIGENT, BRIGHT
3 BAD CHANCES
HIGH IDEAS, SUFFRAGIST
DISAGREEABLE, IMPOTENT
GOOD BRAINS, ABILITY
INDUSTRIOUS, CLEVER
BEAUTY,
SENSIBLE, WISE.
PLAYFUL, GENEROUS
BRIGHT MIND, FORCIBLE
INTELLIGENT, PRETTY
GOLDEN DAY
GOLDEN DAY

en day'—brings to the world all the exceptionally good girls—those who are without fault—the eleventh day brings the lively, industrious girls, the twelfth the sensible women of great ability, but the thirteenth brings those who think they know it all—the disagreeable, impudent and quarrelsome—and the fourteenth brings those with exaggerated ideas, who are sorry that they are women—the class from which the suffragettes come—but of the fifteenth day we can make no positive prediction; the only thing we might say is, if a female child is conceived on the fifteenth day it will bear some of the marks of a man—hairs on the lips and chin, like a moustache or beard, and her features will be more of a masculine type, or, indeed, reproduction of life at this period may result in a hermaphrodite; or, if it so happen that a male child be produced, then he will be without masculine traits and effeminate. When the sixteenth day has come everything necessary to produce a male child is there, and it will develop as fast as nature will permit, and that is the reason men are always stronger than women—from their brains to their feet. He is created from ripe, plentiful, strong material. I can explain how children born of the same parents come to have widely different natures. This, as well as the sex, depends upon the day on which they were conceived. For instance, on the sixteenth day the boy is good-natured, intelligent and gay, the seventeenth with more power and intellect, the eighteenth, physically stronger and of sound health, the nineteenth, strong still and intellectually stronger, and the twentieth day brings into the world very exceptional men, men of wisdom

and justice. Now, I don't mean to say that men born of poor and ignorant parents will be wonderful men if they are created on the twentieth day, but even under those circumstances they will be wiser and more useful than their parents. The twenty-first day produces a self-willed man child, very strong in character and able to attain much in life. The twenty-second day will produce a man of fine physical appearance and qualities, and he will be keen and alert, observing everything and everybody. On the twenty-third day he will be stronger still, and inclined to be rough, and impudent. The twenty-fourth day will produce a man who will be stronger, stronger—ever gradually growing stronger—with keen intelligence, and yet very rough in manner, and selfish. The twenty-fifth, the limit is reached, for the man will develop after the nature of the parents. If they are rough in their nature, so will their son be—brutal, disagreeable, with no mercy for anyone; but if the parents be good people, educated and of gentle manners, their son will likewise be a good, intelligent man, a man as high in type as can be developed. If he receives a first-class education, he will be able to make the most of it. Now, Doctor, having told you so much, I will still further describe the offspring of parents, their disposition, personal appearance, and other characteristics. You know that it is not an uncommon thing for twins to be born. If you have observed, it is true that almost always they are either both boys or both girls, very seldom one boy and one girl. Of course, according to my theory, these little creatures were conceived on the same day, as they were born on

the same day. They look alike, and in almost every case they have the same strength, the same disposition, the same ideas, never disagreeing. Of course this bears out my theory. On the other hand, when twins happen to be a boy and a girl (which is unusual) we conclude that these little ones have been conceived just at the crossing of nature, as one might say—as the sun crosses the line, so one of these little ones was created at the time of the crossing of nature—the two little ones just a few hours apart. The fifteenth day, therefore, is very uncertain. We can prophecy with very little accuracy what will be the result of a creation that takes place on that day. And now we come to the explanation of the last five days. Doctor, think of it yourself. The twenty-sixth day the little creature in the mother's womb has been adding to its growth, gaining and assuming form. But there must be an end to this, for the time comes when it is impossible for the mother to bear it any longer, and the result will be that, while the little form within these walls cannot well take all the nourishment to itself, the supply must go out and with it the little creature will go too. It seems now as if I must have exhausted the subject, Doctor, and yet two more extraordinary facts exist in connection with this important discovery, and I will still further explain to you; this told, nothing remains unexplained concerning this secret of nature. We will take a case of very strong, healthy parents. We suppose the child to be conceived on the twenty-sixth day. In four days the child will gain too much, and will not go out with the periodical change, but will remain in the mother's body

and continue to develop, assume definite shape, and so on to the birth. Now, if the mother should keep account of the days, she must naturally look for a little girl baby, but, behold, a male child is born. In such a case the mother will naturally think my theory a failure, but it is not, and we can explain it in this way: In such a case the birth will be premature—perhaps ten or fifteen days too soon, and the child who came into the world under such circumstances will be a very deceitful man. His good appearance will deceive women mostly, and we make in this case a comparison with the buildings that are beautiful and ornamental on the outside, but are unsightly within. Then there is another extraordinary case of nature, and that happens to the aged woman when the menstruation is delayed ten or fifteen days, and it happens that conception takes place at this late day, but it would be better for that mother not to have a child, as it will be a great deal of trouble and pain to her, for he will have an inferior nature that will in all probability cause him to be perhaps what we call 'the black sheep of the family', and that is all about the discovery of Nature's secret."

"Captain, I would like to ask you a question. Suppose I were to prepare a book containing all the details of the secret you have imparted to me; do you think the people would believe it?"

"Well, let me tell you, if any of those scientists who have gone into research and sought to discover this secret should see the explanation in print, they will believe it; but the rest of the people will probably have no faith in it—not at first. You will even find some

ignorant ones who never have exercised their brains, and as soon as they read about it, they will say, scoffingly, 'Well, how in blazes could he find out? How does he know it?' To such as these it would be well to give an example or point to a parallel. Tell them to go to the cornfield and pull up a cornstalk and rip off all the leaves, then cut the stalk in thirty equal pieces. They will find that the first piece is very tender and will break easily; the second piece is a little harder and the third still harder, and so on. One can break the first fifteen pieces, but not the rest. On those one must use a knife and to cut the last two portions, near the root, the knife must be very sharp. And that is how it is in human nature: at the one end is the delicate girl; at the other the tough man.

"But here is another example: One who is in doubt can take a piece of asparagus; one end he will find very tender; he can break the stalk as far down as the middle; then it bends without breaking, while at the lower end it is just as hard as wood. Again, compare that with human nature; at the one end is the pretty girl; at the other the ugly burglar.

"There is still another class of people you will have to deal with, those who are always ready to contradict and and discredit new ideas. Should you clash with one of these, you might tell him to go to Ringling Brothers' Show, where he will see animals performing tricks and acting almost like men; training makes them seem almost human, but it is not by nature that they do these things. Then you might point out the case of a good-looking young fellow among a lot of degenerate-look-

ing convicts in a penitentiary; nature did not put this man there, this man who looks as though he was capable of better things; it was the carelessness of his parents and his association with bad company that brought about his debasement.

"Now, Doctor, we have been a great many years, even ages, without this wonderful knowledge, but now the enlightenment has come. With this information it should be the duty of parents not to produce degenerates, but fine boys and girls for their children—strong physically, morally, and mentally. And I tell you, Doctor, if they do not heed, the Heavenly Father will punish them. Now, that is all I have to say today."

"Captain Streeter, I am much interested in all this, now that it is imprinted on my mind. The knowledge is there, then what do you advise me to do with it? I feel that I must not leave you tonight, with such important information as I have gathered, without first asking every question that is in my mind concerning it, and receiving your advice as to how to use it and give it to the world. A question comes to me right away."

"Well?"

"Suppose, as I suggested before, that every parent is anxious to have all the children sons, and no daughters, and in twenty years from now wives will be scarce. Now, a man will surely succeed in getting a wife, but how is she going to treat her husband?"

"My dear man, we were discussing that very question a while ago, so why do you bring it up again? Didn't I tell you that if girls were spared the necessity of earning their living, their manners would change for the

better, and they would be brought up in an entirely different way?"

"Yes, but we know that a great many unhappy marriages exist, and that divorces are nowadays not uncommon, Captain. Very well, but these divorces are unnatural. Nature has made men and women with the desire and need to live together. No man can afford to lose a good wife, and no woman can afford to lose a good husband. Much of the trouble is due to the carelessness of parents and the lawmakers. The early training of children and the examples they have before them of the attitude of their father and mother toward each other make lasting impressions. It is wise, therefore, for the parent to discuss the question of marriage with their children and show them that it is a contract for a lifetime, and that it is of importance to take plenty of time to decide such an important question. When a young man is contemplating marriage he should observe closely how the young woman has been brought up, what has been her station in life, what are her tastes, her ambitions, and if she has a disposition that will make those happy who live with her. Also, he should consult his own parents before telling either the young woman, or her parents, of his wish to marry her. So, too, if a young man call repeatedly upon a young woman, intending to marry her, it is the duty of her father and mother to make inquiry as to the character and standing of the man, his ability, his character, his temper—all should be taken into consideration before she gives herself to him, for better, for worse, for a lifetime of joy or for a lifetime of sorrow. If the facts are pointed

out to her clearly by her parents, much trouble may be avoided. If she has been reared in luxury, without knowledge of the practical side of life, she is not fitted to be a poor man's wife; if she has been reared in poverty, without education, she would hardly be fitted to preside over the home of the man of wealth and culture. However, wealth would make little difference if both were cultured or both were ignorant. We might cite, for instance, the example of a man who goes to a horse market to buy a pair of horses. He selects a valuable draft horse and a valuable race horse. He first hitches them to a truck to pull a heavy load, and what is the result? The draft horse will pull his end all right, but the race horse cannot bring up the other side, and he takes the horses out and hitches them to a carriage. The race horse feels at home and starts off at a lively pace, but the draft horse cannot keep up. The race horse is nettled and the carriage is torn to pieces. Then the man of poor judgment says, "I am in despair. I paid $1,000 apiece for these horses, and they are worthless.' An expert horseman comes along, and buys the valuable horses for a song, and after the bargain is closed, he says, 'You big ignoramus. Can't you see that these horses are not made for the same purpose? They are worth all you paid for them, but they are worth nothing when you put them together.' So it is with our mismated young people—they cannot pull together. Then comes disagreement, ending in divorce. First the parents are responsible, and then the law that makes it too easy for young people to get married. Two young people meet, they are fascinated almost at first sight,

and in a few days decide to marry. They go to the courthouse where they can get a marriage license quicker than a dog license, and in a few days they discover that they cannot agree. Trouble unfits the man for business, the home is broken up, the woman is heartbroken, and their lives ruined. The next step is the divorce court."

"Oh, yes, you are right, Captain. Much of the trouble is due to the carelessness of parents, but what have the lawmakers to do with it? I cannot see that they have anything to do with the trouble of these unfortunate people."

"Certainly they have. The lawmakers are supposed to be people of education and wisdom, and they are elected by the people to use their wisdom for the benefit of the public."

"Yes, but they can do nothing more than to go by the law."

"Yes, go by the law, but the law can be changed when it is found to be bad or not sufficient protection to the people."

"I can't make out what kind of a change should be made in the marriage license department. Will you outline your ideas as to the reforms that ought to be made in our marriage laws?"

"I will, and I'll tell you exactly what is necessary to be done. Instead of having one clerk at the marriage license department, they should have one of the best courtrooms in the county building, with six judges in it, to be known as the 'Matrimonial Inspector's Court.' From this court marriage licenses should be issued, and

from this court alone should divorces be granted. Three men and three women should sit as judges in this court, and two men and two women should be people who have been married, separated and re-united, so that they may have full knowledge of what divorce means. The third woman should be a highly educated physician, and the third man a professor, expert in judgment concerning human nature, able to read the heart as did Solomon of old. When a marriage license is desired the man and the woman should go together to the court, make application, and pay the license fee. It should then be the duty of the court 'professor of human science' to use his great ability to discover and to inquire into the merits and demerits of the contracting parties. Let him first examine into all the facts regarding the man—his name, age, residence, occupation, religion, nationality, what he is worth, and if he owns a home and whether he works with his hands or with his brain. Then he should question the woman as to her age, religion, education, her knowledge of domestic science, her station in life based upon her father's financial standing, how long they have been acquainted, etc., etc. Then the professor should make known to the other five judges the result of his investigation, giving his opinion of their fitness one for the other and his reason, taking care to bring up and discuss any possible points which might lead to trouble later on. Then the couple are brought in, and the senior judge says:

"'We, the Court of Matrimonial Inspection, predict—' etc., etc., 'and we stipulate that these matters receive your careful consideration, and two weeks from this

day you shall again appear before this court and ratify or annul your application for marriage license. Then we, the judges sitting in this court, will formally issue license or strike your application from the records, as you shall see fit.'

"Two weeks later, when the license is issued, it shall be the duty of the women judges to give them an address setting forth their duties and obligations, coupled with the best possible advice, and to extend to them the blessing of the court. It shall also be the duty of this court to hear and act upon all applications for divorce, and no lawyer or written evidence shall be allowed in this court, the parties to the suit and their witnesses coming under the direct examination of the court, and those judges will come very near making a wise and just settlement of the matter. That is my opinion, Doctor, and I am sure if they would pass such a law, it would check some of this divorce trouble."

"Captain, I think your idea is a good one, and if carried out would result in great benefit to the people. In a few years we would have happier conditions with much less expense to the state."

"I know that, and they ought to be carried out. If not, the people will get the worst of it. I know that—I can see it."

"WHAT DO YOU MEAN WHEN YOU SAY YOU SEE IT?"

"I mean that I can see there must be great changes brought about in governmental affairs, not only in marriage laws, but in all affairs of the state. The people suffer such unlawful crimes—the conditions are dread-

ful, and few people understand the causes that underlie these conditions. Men are gradually losing that spirit of fair dealing and righteous treatment of others that should form the basis and life of government, of business and domestic affairs. Crime abounds on every hand, trouble increases daily, war, misery and poverty prevail. A large majority of the people of the world have not the necessities of life, and live in slavery and degradation, while those who have succeeded in getting a 'corner' on the wealth of God's world wallow in the mire of selfish indulgence, and from the cradle to the grave never taste the happiness that comes with right living. God's immutable laws are for the happiness of all and violators of those laws are punished 'to the third and fourth generation.' For instance, look upon the children of the nabobs of wealth. Do you find among them the wise, the learned, the gifted of our people, or do we look for these brilliant ones among the slums of vice and ignorance? Where shall we look for the cause? Where shall we place the blame?"

"I don't know, and I don't think there is any remedy for it; do you?"

"Oh, yes, there is a remedy, and it must come from the same source as the trouble—from the heads of the European nations. If they would establish permanent peace treaties, throw down their arms, discharge all those strong, able men, abolish unjust taxation, and make their countries fit places for the honest poor, then their people, now dispersed all over the world, would return to the land of their birth, uncultivated and uninhabited lands would be made into garden spots, every

country would provide for its own poor. There would be no unwelcome foreigners, happiness would prevail, and in a few generations crime would be almost unknown, and there would be universal prosperity. If they don't do that, they will be responsible."

"Captain, I think you are right, and these rulers are the real cause of the trouble in the world. If the people could make them understand and they would carry out the wishes of the people, all might be well, but if they hold to the old idea of master and slave, the people may, as you say, because of their misery, become like wild animals, devouring each other, and then we would have universal war, extending over all the nations of this earth."

"Do you really think, then, that men can go backward and be like cannibals?"

"No, I don't think people will get so low as to devour each other, and you know that we have reason to hope for universal peace in the end, as the Peace Conference held here a short time ago pointed out the way, and let us hope that in some way these needed reforms may be brought about before a righteous God brings everything to an end. But we have many great and good men in our world, whose deeds are pleasant in the sight of God, and, you know, we read in the Holy Scriptures that God would not destroy the world if even ten good men could be found, and you know we have many whom God loves, don't you?"

"No, I did not know that there were any men in particular. Will you tell me who they are?"

"Well, I will tell you. God gave to man great brain

force and power to make great changes in the world, and those men who develop this brain force and bring about these wonderful changes are the men who are loved by God. When He looks down on this earth and sees the steamboat with 3,000 or 4,000 people crossing the ocean in four or five days, the small steam engine pulling a big number of cars and running with such speed, the telegraph wires through the ocean and the wireless telegraphy, and all the wonderful structures in the world today, and sees the same little man who built the big liner, the Brooklyn Bridge, and the forty-story building making also the tiny watch set in a wee bracelet to ornament a lady's arm and give her correct time, the small needle for her use, nothing too small or too great, too complex or too simple to engage his brain and skill, then He is pleased with the work of His own creation, man—little, wonderful man. These are the people who are enjoying the freedom of Heaven today, and who will forever enjoy it. Their spirits never die and they are on earth now, but invisible, and they can see the fruits of their labor; these are the people God loves. The people whom God hates are the idlers, the lazy, those who live on the work of other people's hands and brains, worthless alike to themselves and to their fellow-men. There are whole classes of people who never produce anything, never make anything valuable or useful. We might mention the Jews; they never go down into the mines to bring out coal, copper, lead, silver, gold or diamonds, but after others bring it out and get it ready for use, they are very successful manipulators. While you never saw one of them going down a

hundred feet in the earth to dig for iron and other materials used in a great building, nor operating the derrick that raises the iron columns, yet, when the building is completed, they get the key to the most valuable corner for a jewelry store or bank, and the probabilities are that they will do their hard work in the next world."

"Well, Captain, I see you have a great deal to say about other people, but you probably know there are others who say a great deal about you."

"That may be, I know I have a few enemies in the world."

"Not a few, Captain, but hundreds of people talk against you."

"Who are they, anyway? It may be that you are one of them yourself. But who knows anything about my affairs?"

"Not I, sir. I beg your pardon, but I hear a good deal about your claiming thirty millions of dollars worth of land made by the city because your ship grounded here and stayed with it. Is that true? And if it is; is it right?"

"Yes, it is true, and it is right, as I can prove to you or to anybody else who has anything to say against me. My district is out of the city limits, and is not on the city maps. The Illinois Central and others are using their ground, and I cannot see why I should not have the same right."

"Well, if that is so, of course you have the same right. But supposing you were to acquire all of this valuable district clear—what would you do with it, Captain?"

"That's my business. But if I had my district clear, I

would give it to my friends and to charity. I would give you a lot at any price you were able to pay, just to have some benefit myself in the next world—that's all. But they have me at war yet, and I will not give up, even if dead my spirit will have to be right here to protect my district and give them lots of trouble."

"Captain, do you mean that your spirit will have power to act in this world after you are dead?"

"I certainly do, and I can prove it to you."

"How are you going to prove it to me?"

"I can prove it to you not through my own experience only, but by facts and proofs established by professors of high standing. Moreover, I have a great many printed testimonies bearing on the phenomena. Here, read that, and you will have some proof. That young lady, at 106 Union Street, has written several stories in the handwriting of Frank R. Stockton, who died in 1902. You read that article."

WOMAN DECLARES SHE WRITES NOVELS BY DICTATION OF STOCKTON'S SPIRIT.

Schenectady, N. Y., Oct. 27.—That the spirit of Frank R. Stockton, the novelist, who died in 1902, has requested her to enter into a profit-sharing plan in the sale of stories dictated to her by him, is the announcement made by Miss Etta De Camp, of 106 Union street, who, it is declared, has written several stories in the handwriting of the writer.

Stockton's spirit, Miss De Camp states, wants her to give half the proceeds from the sale of the stories he has dictated to her to his family; she is to keep the other half for her trouble as a psychic amanuensis.

So remarkable are the statements made by the young woman that Professor James H. Hyslop, formerly connected with Columbia University, but of late with the American Society for

MISS ETTA DE CAMP
Who claims she is Frank R. Stockton's psychic amanuensis.

Psychical Research, has arranged for the manuscript to be filed with the society. William T. Stead, the noted English writer and journalist has become much interested in the case.

Miss De Camp states that one evening in January she was sitting in an easy chair reading an account of a man who was painting under the spiritual supervision of a great artist, and that a queer sensation came over her. Some one seemed to tell her to take pencil and paper. Instructions were followed, and suddenly the pencil began to make scrolls similar to shorthand characters. These characters became legible, and one of the first messages was a note of introduction from Stockton, saying that the vibration of their spirits were the same and asking her to write as he dictated. Quoting from one of his first messages received on September 22, 1909, is the following:

"We are to prove to the world how one that is dead can still write under these conditions."

Following this came the signature of Frank R. Stockton.

In relating one of her peculiar experiences, Miss De Camp states that in writing one day she was interrupted suddenly by the spirit, which informed her that she should watch developments. Then the table began to rock and Miss De Camp, placing her hand upon it, was then able to command the table to move wherever she desired.

Miss De Camp claims she is overtaken by a peculiar mental sensation when the spirits use her to write for them. She states that it feels as though some other personality were forcing itself into her brain, causing a painful sensation, which is relieved only after she has written what the spirit has commanded of her.

For the last few days she has been writing a story, "Pirates Three." Each day she writes for an hour or so, and claims that the spirits guide her to such an extent that she does not know what the next word to be written is until told by them.

"Well, that is a wonderful story, and certainly goes to prove your statement. Will you let me have the article? I believe you clipped it from the 'Daily News'?"

"Yes, it was published in the 'Daily News.' You may have it."

"Thanks, sir. And what have you there? Is that something important, too?"

"Yes, that is a very interesting article. That was published in the 'Chicago American,' and was written by Professor Caesar Lombroso, the Italian scientist, who has just completed a series of most extraordinary experiences which would seem to prove beyond a scientific doubt that the spirits of the dead return to the world and reveal themselves to the living."

Scientific Evidence that the Dead do Come Back and Communicate with Us.*

[*There is, without doubt, no more intensely interesting subject known to the human mind than the solemn mystery of Death and the future life beyond the grave.*

Recently, the foremost men in the world of science have recognized this, and have admitted that there is a legitimate field of scientific investigation in the mysteries of psychic and mediumistic phenomena.

Professor Caesar Lombroso, the distinguished Italian scientist, has just completed a series of most extraordinary experiments and tests with a view to proving beyond a scientific doubt whether the spirits of the dead return to this world and reveal themselves to the living.

On the following pages are printed Professor Lombroso's own report of his experiments, together with the report of another scientist who made experiments along the same lines—and the

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conclusions of both are that the spirits of the dead do hover about the living and can be seen and communicated with.

Prof. Lombroso by Extraordinary Experiments Finds That Spirits Do Appear, Cive Messages, Can Be Seen and Touched and Move Objects.

By Professor Caesar Lombroso.

The study of the bodily and functional disorders of Eusapia Paladino has furnished a clue to the explanation of her strange mediumistic faculties, just as neurosis does for the genius of Tadge, of Leopardi and of Columbus.

But thus far the subject has not been studied from the point of view of mental disease. I have only traced out the main lines of such a study.

Madame Paladino's head is peculiar. It is small, but very long in proportion to its width. It measures more in circumference over the top of the head and under the jaw than round the temples and back of the head.

The right side of the skull and face is larger and better developed than the other—in other words, her head is not symmetrical. The left eye presents the Claude Bernard-Horner phenomenon, a symptom of epilepsy. The eyes are not very sensitive to light, but have good seeing power.

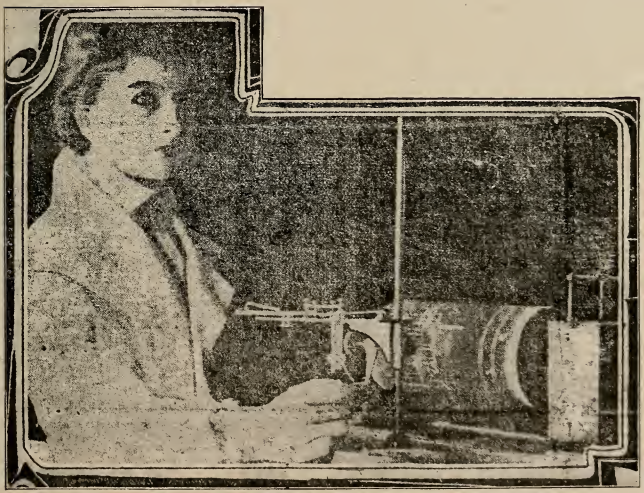
The blood in the arteries showed one-seventh more pressure on the left side than on the right. This shows a one-sided development, an abnormality corresponding to that of her head.

The hypnotic phenomena, which resemble spiritistic phenomena so much that they are easily confused with them, are fre-

quent with Eusapia. Thus Dr. Aruilani, merely by rubbing her brow with his hand, succeeded in hypnotising her, and soon made her fall into a cataleptic state.

Her culture is that of the lowest grade of people; she often lacks common sense, but she has an intuition and intelligent subtlety which contrast with her lack of culture, and which, in spite of it, enable her to judge and appreciate the real merit of men of genius with whom she comes into contact, without being influenced in her judgment by the prestige and the false indications given by wealth and authority.

But she has also morbid indications which almost amount to hysteria; she passes quickly from joy to sorrow; she has strange fears; for instance, that of soiling her hands; she is very im-



Eusapia Paladino, the famous European medium, being tested by Professor Lombroso with a blood pressure self-recording instrument.

pressionable and subject to dreams, in spite of her ripe age, about fifty years. She has frequent hallucinations, and often sees her shadow; as a child she used to think she saw two eyes gazing at her behind the trees and hedges. When she is angry, particularly when she is offended concerning her reputation as a medium, she is violent and impulsive and reviles her enemies.

In the trance state, which occurs even in full light, merely by concentrating her attention on an object, she first turns pale, the pupils of her eyes turn upward and inward, her head moving from side to side; she then becomes ecstatic, and many of her gestures are similar to those habitual to hysterical subjects, such

Photograph taken a few minutes after the one following, showing how the luminous matter above the medium's head had solidified into a spirit hand. Notice that the medium's hands are both securely held to prevent possibility of fraud.

Flashlight photograph at a seance, showing luminous matter on top of medium's head in process of being condensed into some spiritual form.

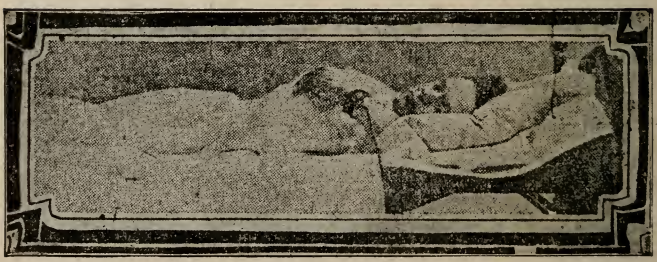
as yawns, spasmodic laughter, frequent mystification, and at the same time vision at a distance; her language is then sometimes very elevated and even scientific, often in a foreign tongue, with very rapid idealization, so that she seizes the ideas of those

present, even when they are not expressed aloud, or translates them into some mysterious form; as, for instance, when Professor Morselli, in order to indicate that he suspected fraud, uttered the letters E. T. V. At the close of the seance the most important incidents are produced. She has veritable convulsions and cries out as if in distress, or falls into profound sleep; and from the parietal depression on her skull a warm fluid evaporates sensible to the touch.

During the trance she transmits many of her powers to those present by touching them for a few minutes at a time, as Home could communicate momentary incombustibility.

All this, and the fact that she retains no recollection of the phenomena produced during the trance point to the conclusion that this trance is really equivalent to hysteria, a new form of hysterical attack, as genius is, to my thinking, equivalent to psychic attacks of epilepsy in a neurotic and morbid nature.

This is why Professor Lucatello, of Padua, found with the medium, Zuccarini, complete insensibility to touch or pain and produced somnambulism even to catalepsy by simply rubbing his skin. Professor Patrizi had already observed in this same medium other hysteric anomalies. This does not in any way derogate from his mediumistic faculties, but, on the contrary, partly confirms and explains them, as also, in my opinion, the



Measuring Muscular Force of Eusapia During a Trance.

miracles of genius are explicable by accompanying nervous conditions.

We cannot, however, arrive at the smallest solution of the problems if we do not use recording instruments, which obviate all errors of judgment and all possibilities of suggestion and which have at the present time been the means of solving the most serious scientific problems.

Those who first entered on this path were Hare and Crookes; many years ago I noted how the energy of a dynamometer placed

Radiations from Spirit Matter from a Photograph.

at a distance of a yard from a medium was raised by the action of an etheric hand from 36 kilogrammes, or 79 pounds, registered before the trance to 92 pounds during the trance, and that a balance in broad daylight showed variations in weight of 22 pounds.

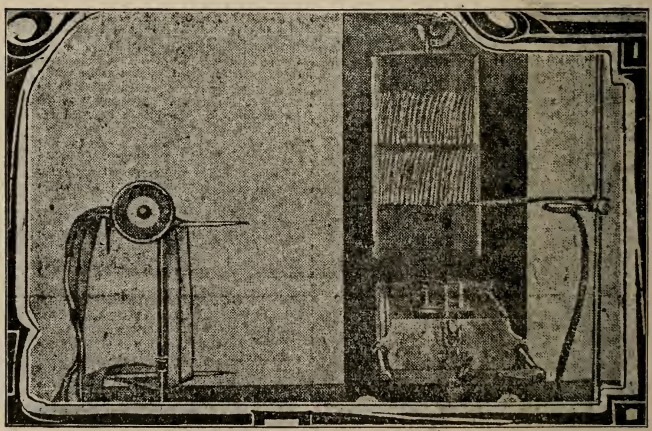
But recent observations have been more important. On February 18, 1907, we placed a Marey cardiograph or pulse recording machine, in the cabinet, a yard away from the medium, who turned her back on it, her hands being held by the controllers. The cardiograph was attached to a pen moving on a smoked

cylinder by means of a tube passing through the walls of the cabinet. The pen for writing was 20 inches from the left side wall of the cabinet and about 5 feet from the medium. When all was ready we asked John, "the spirit control," to press on the button of the cardiograph.

After a few minutes we heard the sound of the pen sliding on the cylinder, which, having been turned, showed two groups of curved lines which rapidly decreased; a portion of the second group was interlaced with the first, because we were unable in the darkness to remove the cylinder in time.

The first group corresponds to about 23 seconds, and the second group to about 18 seconds. The tracings indicate either rapid exhaustion or slight volitional energy.

A Marey drum joined to a Francois Franck mercury instrument for recording blood pressure enabled Professor Bottazzi to graphically record the pressure of "John's" touch. The trac-



This Electric Cardiograph Was Started by a Spirit Hand During a Seance and Recorded the Heart Beats of the Medium.

ing shows three groups of lines, ascending and descending, some higher and others lower. Without doubt the first correspond to the stronger pressures, and the second to the weaker pressures.

In the experiences with Drs. Herilitzka and Foa a mercury blood pressure instrument drew several lines on the smoked paper, the highest of which corresponded to 56 millimetres of mercury; this indicated, taking into consideration the proportions of the elastic membrane, that a pressure equivalent to about 10 kilogrammes, or 22 pounds, had been exerted on this membrane.

At the Societe des Science Psychiques, at Milan, the opening and closing of an electrical commutator was obtained, and at Genoa a pendulum for marking time in music was seen to set itself in motion.

When we approach the subjects of phantoms and apparitions of the deceased we are on dangerous ground.

We are often tempted to cover up or ignore those facts which will not yield to explanations, such as those which rightly find so little acceptance, concerning influences from beyond the grave. As to the explanation which was at first offered, and is still offered, that the phenomena are due to the projection or the transformation of psychic force from the medium. I remember that I suggested this hypothesis fifteen years ago, and it is the first which presents itself to the mind of a positivist when observing the numerous nervous symptoms of the medium, her exhaustion after the seance, and the development of phenomena in her neighborhood.

I will indicate, however, two or three observations which weaken this ready hypothesis.

First, the simultaneous occurrence of many phenomena during the seances. During a seance at Milan, when Eusapia was at her deepest condition of trance, we saw appear on the right, I myself and those next to me, the image of a beloved woman, who said to me one confused word, "treasure" it seemed like to me. In the middle was Eusapia asleep near us, up above the curtain swelled out several times; at the same time on the left a table moved in the cabinet, and from it a small object was transported on to the table in the middle.

Sir John Millais' Fanciful Painting, "The Visiting Spirit," Which Professor Lombroso Declares True to Scientific Fact.

In the last seances in Genoa, M. Barzini felt among Eusapia's hair a strange hand, which moved; at the same time the left side of the curtain was inflated and seized by a fist, which advanced, shaking the material over the head of the controllers around the medium; at the same time M. Bozzano, at a yard's distance from the latter felt himself touched several times on the shoulder.

Dr. Imoda observed that while a phantom took out of M. Becker's hand a pen and returned it to him another phantom rested its brow on that of Imoda.

On another occasion, while I was caressed by a phantom, Princess Ruspoil felt herself touched on the head by a hand, and Imoda felt his hand pressed forcibly by another hand.

Several mediums can write with both hands and also speak with one at the same time.

How are we to explain the fact that the psychic force of a medium is not only transformed into motor force and sensorial force, but can act at the same time in three different directions, and for three different purposes? Is it possible for a healthy man to concentrate his attention strongly enough to obtain phenomena in three different directions?

Things, moreover, occur which are contrary to the medium's will, and even against the will of the so-called spirit who operates. Having heard that during a seance at the residence of the Duke of the Abruzzi the table began drumming out with its legs the Royal March, I said, when at Turin; that even tables and even John King were royalists; but I had hardly uttered the words when the table began to protest to the contrary, and this by such expressive movements that even a person ignorant of the ordinary jargon of typology would have had repeated: "Oh! John, then you are not a royalist?" he strongly denied by the two customary raps; this occurred at several seances. I supposed at first that this idea had come from Eusapia, the more because at Naples people are warmly devoted to the monarchy.

Being on intimate terms with her, it was easy for me to turn the conversation on to this subject, and the poor woman, who in the course of her adventurous life has had too much contact

with princes and kings, not always of agreeable kind, told me that she had no ideas on politics, that she was not interested in kings, or that the only preference she had was for a government that should care for the poor; in none of her subsequent conversations did she express any other opinion. And even toward the Duke of the Abruzzi, who remunerated her magnificently for her seance, she showed no sort of gratitude, regretting that His Royal Highness did not make her a present of his photograph, and had not shown toward her the same friendly attentions as others had done. This royalist manifestation did not, therefore, emanate either from John of from Eusapia, because it was even opposed to their opinions. One day Eusapia said to M. R.:

"This phantom comes for you." She then fell at once into a profound trance. A woman of great beauty appeared, who had died two years before; her arms and shoulders were covered by the edge of the curtain, in such a way, however, as to indicate the form. Her head was covered with a very fine veil; she breathed a warm breath against the back of M. R.'s hand, carried his hand up to her hair, and very gently bit his fingers. Meanwhile Eusapia was heard uttering prolonged groans, showing painful effort, which ceased when the phantom disappeared.

The apparition was perceived by two others present, and returned several times. An attempt was then made to photograph it. Eusapia and John consented, but the phantom, by a sign with the head and hands, indicated to us that she objected, and twice broke the photographic plate. The request was then made that a mould of her hands might be obtained, and although Eusapia and John both promised to make her comply with our desire they did not succeed. In the last seance Eusapia gave a more formal promise; the three usual raps on the table indorsed the consent, and we indeed heard a hand plunged in the liquid in the cabinet. After some seconds R. had in his hands a block of parafine, with a complete mould, but an etheric hand advanced from the curtain and dashed it to pieces.

This concerned—as we afterward learned—a woman who had a strong reason for leaving no proof of her identity. It is evi-

dent, therefore, in this instance, also, that a third will can intervene in spiritistic phenomena, which is neither that of John nor of Eusapia, nor of those present at the seance, but is opposed to all of them.

It is interesting to observe that in the spiritistic trance motor and intellectual forces are manifested which are very different very superior, and disproportionate to those of the medium, which suggest the intervention of another intelligence, another force.

Thus, as regards muscular force, we have seen that for many years the dynamometric force of Eusapia, is equivalent to 79 pounds, and was raised in broad daylight by an etheric arm, which she said was that of "John," her control, to 92 pounds; that is to say, that it was increased by 13 pounds. Latterly when she has been subject to diabetes, and suffers from exhaustion after the seances, her dynamometric force has dropped to 26 or 33 pounds. Well, in a seance with Professor Morselli, at Genoa, the dynamometric force reached 242 pounds; and in a seance at Turin "John," her control, developed sufficient force to break a table, a force which may be estimated at at least 220 pounds. One must at least estimate at 176 pounds the force which raised a table with M. Bocca on it, and a higher estimate must be made for the force involved in dragging, for several seconds, Professor Bottazzi and his chair, whose weight together was 205 pounds.

But if these phenomena are difficult to account for by the projection and transformation of the psychic forces of the medium, what shall we say of the instance in which the medium was slowly raised from the ground with her chair, not only in opposition to her own will, but in opposition to the will of the controllers, who tried to prevent her rising.

And how are we to explain the levitations of Home, who floated in a horizontal posture past all the windows of a house, and that of two little brothers of Bari, who traversed 28 miles in fifteen minutes?

It is apropos to recall the fact that the centre of gravity of a body cannot be altered in space unless acted upon by an external

force. Under the action of internal forces displacements of various parts of the body may occur, but these displacements are of such a nature that the centre of gravity is still maintained.

It is, therefore, evident that since the chair and the medium taken together constituting a single system in which any force emanating from the medium is an internal force, the phenomenon of levitation cannot be considered as a phenomenon produced by energy emanating from the medium, but must be held to be caused by some external energy.

It is true that the majority of the motor phenomena and the most intelligent phenomena start from the neighborhood of the medium, especially on the left side, which (she being left-handed) is the strongest in the trance. It is true that these efforts are preceded by synchronous movements on the part of the medium; it is true that sometimes an ethereal body which serves as an arm, and which moves the objects, has been seen to issue from her skirt, or from her back, in full light, but it does not follow because the medium is a great factor, even the greatest factor, in these efforts that they are exclusively her own doing.

In "haunted houses," where suddenly bottles, chairs, tables, etc., are seen to move, no one talks about the influence of a medium, since it is often in uninhabited houses that these phenomena occur for many generations, and even for centuries.

It must be observed that Eusapia shows great antipathy to technical instruments, and is completely ignorant as to their management; it is, therefore, curious to observe that in experiments at Genoa, Turin and Naples, "John" was able to close and open the contact breaker, to press the Marey drum, to arrange a stethoscope, and to set a metronome in motion.

This is the first occasion, if I am not mistaken, that we have come into intimate experimental contact with these phenomena—I will even say with the organism called spirit—with these transitory, impalpable representatives of the life beyond, the existence of which is both maintained and disputed, through fear or through respect for universal tradition, renewed, as it is, by thousands of facts which occur constantly under our very eyes.

We find, as I already foresaw some years ago, that these bodies belong to that other state of matter, the radiant state, which has now a sure foothold in science, and which is the only hypothesis which can reconcile the ancient, universal belief in the persistence of some manifestation of life after death, with the result of science, according to which no functioning is possible without an organism, and there can be no functioning without loss of weight; and it also harmonizes with this other phenomenon which we have under our eyes in spiritistic experiments.

We rarely see the face and body of these phantoms complete, except in rare cases, such as those of Katie King (in England), and Eleanor (at Barcelona), when these spirit beings remained in our midst for days and years; generally our eyes only perceive certain limbs, the hands, an arm, etc., which emanate either from some part of the medium's body, or from the curtain of the cabinet, and which have an instinctive tendency to wrap themselves in the curtain, not finding their mediumistic veil sufficient.

When we touch them, on rare occasions, and only for a short space of time, we note that they are solid; but we more often feel an etheric body which is inflated, and vanishes under pressure, but of which we cannot, on that account, deny the existence, which, on the contrary, for that very reason, we must believe to be formed of some substance, and of substance which is dissipated by our touch, because it is more ethereal, and more attenuated than ordinary gas, of which at one time we denied the existence, which we should still deny were it not that chemistry had proved it to us.

Evidently, however, these beings or these remnants of beings would not be able to obtain complete consistency to incarnate themselves if they did not temporarily borrow a part of the substance from the medium, who at the time is overcome, almost as though at the point of death, but to borrow force from the medium is not the same thing as to be identical with the medium.

Flashlight Photographs Taken at Seances Show Hands and Luminous Matter in the Process of Being Condensed Into Spirit Forms

By Guillaume de Fontenay.

For ten years I had had no opportunity of seeing Eusapia Paladino at one of her seances. The investigations which have been carried on since that time seem to have been justified in larger measure than I could have dared to hope.

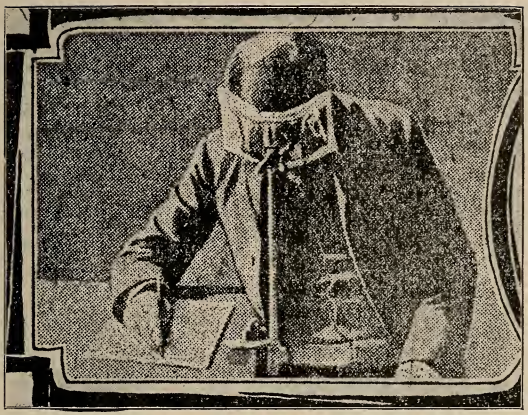
Eusapia has just passed some months among us. Some of the most distinguished members of the young Institut General Psychologique, notably M. Branly, Mme. Curie, M. Ochorowiez and M. Courtier, have studied her during the course of numerous evenings through the whole of December and a part of January.

I had set myself the task of registering photographically, whatever materialization phenomena she might afford, and for this reason: It may not be superfluous to explain, for a great number of observers of phenomena called occult do not appear to understand the utility, the necessity almost, of admitting a camera among the group of sitters, however few in number. It is because two principal objections have been raised against Paladino's phenomena—fraud and hallucination.

Fraud depends on the strictness of the watch kept, or rather upon the vigilance exercised; hallucination can be judged by registered apparatus. The best and most practical, the most portable of all these instruments is, no doubt, the photographic camera.

During seances I only applied myself to registering phenomena of materialization. In 1897 I photographed levitations of the table. Both before and after that time a number of similar photographs have been taken. Most of my colleagues in observation of this nature were already convinced that Eusapia could produce perfectly genuine movements of objects without contact; that is to say, exempt from fraud and hallucination. The general public, and especially those who have never studied Eusapia closely may believe us or not; it matters very little.

There were more serious doubts as to the reality of the visible



Receiving a Spirit Message While in a Hypnotic State.

materializations produced by this medium, and these doubts I do not claim to have fully set at rest. I merely bring forward, in all sincerity, some documents calculated to throw light on the problem.

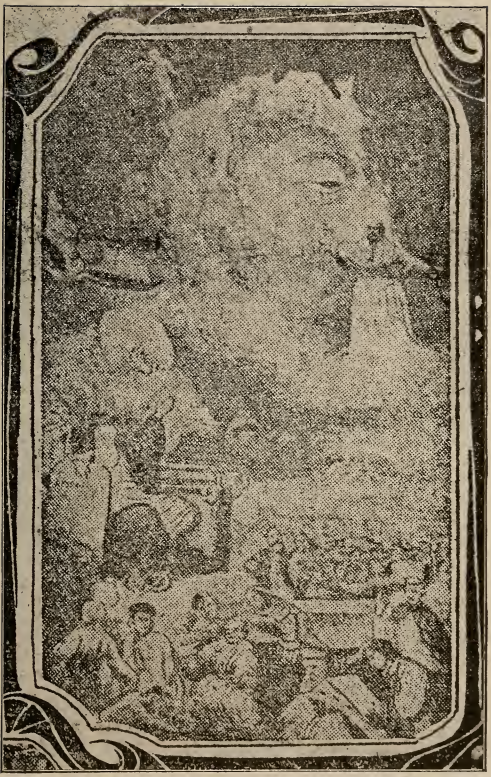
On January 27, after a very bad opening of the seance, which had caused me to leave my place at the apparatus, I was suddenly surprised to see the legendary hand of "John" appear in a fairly good light a little above and behind the medium's head, although "John's" elbow was placed at the back of Eusapia's neck. I saw the head and a portion of the forearm. The materialization was incomplete, or seemed so to me. It did not appear very solid, and although the apparition was very rapid, it seemed to me the fingers were not all distinct and separate from each other. I had the impression of an enormous crab's claw rather than a real hand.

This apparition was seen and described as I have just de-

scribed it, with very light variations, by the majority of those present.

As soon as we had observed the phenomenon I returned to the apparatus, informing Eusapia that I wished to take a photograph of a similiar manifestation, and asking her to repeat it, if it were possible. Less than three minutes later she called out "Fucco, fucco!" I pressed the bulbs for the exposure and flash-light, and the deflagration and blinding magnesium light gave me the accompanying picture. (See page 101.) The distance from the

Mould of a Hand Made in Clay by Spirits.



Fantastic Drawings Made by Spirits.

phenomenon at which I then stood and the anxiety to avoid mistakes had prevented me from seeing what I had photographed.

"Is it John's hand, Eusapia?" I asked the medium.

"No," she replied. "It is fluid above my head."

I thought that the plate would give me nothing of interest, and was much surprised, on developing it an hour later, to discover the strange cap on Eusapia's head.

My first thought was that the latter had adroitly slipped a white handkerchief on to her head. It is true that the controllers testified to the strictness of their guard, and that Eusapia's hands could be seen, held in those of the gentlemen. But another and stronger consideration eliminates this hypothesis, and that is the extreme whiteness of the object. We know how rapidly distance diminishes the illumination of bodies (law of inverse squares), and how the aerial perspective increases this effect, so as to still further diminish the brightness of distant objects. Now if we compare the whole of the head-dress in question with that of the toilettes in the foreground, we shall see (and direct experience has since confirmed this) that a handkerchief, even a very white one, would have come out much grayer in tone.

My impression (which I do not seek to force upon anyone) is that I have really photographed matter in process of condensation. It will be necessary, however, to multiply trials of this kind, for I freely admit that a single document amounts to very little. What I photographed on her head, and what everybody saw the moment before the flash—this thing, whatever it was, disappeared in the twinkling of an eye, and was no longer to be seen.

But as during the same seance, we were able to observe under good control, appearances of materialized hands above the medium's head, I formed the project of photographing them during the next seance, if they reappeared, not when the medium called for the flash, but without warning, whenever I considered the phenomenon good and the moment favorable.

The sudden deflagration of magnetism during a sitting, when Eusapia does not expect it, always causes her to have a sort

of nervous attack, not of a serious nature, but which may spoil the remainder of the seance. I therefore informed M. Gabriel Delanne of my intention and he approved of it and encouraged me to proceed.

Photograph During a Seance Showing How a Table Was Lifted Up by Spirit Power and Moved About in the Air.

The preliminary phenomena of levitation, with which the seances always open, took place in full light. When the gas had been slightly lowered (the light being still satisfactory), touches were felt through the curtain, and I then saw a hand appear and reappear rapidly above the medium's head in the opening of the curtain. "Are you keeping good control?" I asked the guardians. They replied that they were. A few moments later a hand again appeared, and I at once released the apparatus. In this way the picture shown herewith was taken, which shows the hand above Eusapia's head.

In any case, one point is settled. The appearances of hands in the vicinity of Eusapia are not generally hallucinatory, nor after the formations of lights which are observed to occur with this medium. If my photographs proved no more than this, their importance would not be negligible.

I venture to hope that in future the photographic study of these manifestations will be less neglected, and I do not doubt that other documents of the same nature will soon be added to these. As for the controllers, let them redouble their vigilance, and not allow themselves to be turned away from their role by the discouraging thought that, after all, fraud on the part of the medium has been set aside; people will still believe that their senses have been deceived. Let their word be clear and decisive as regards the control, and the apparatus will speak with no less clearness and precision with respect to the phenomena.

* * * *

Besides the photographs by M. de Fontenay, described above, photographs have recently been made in France of radiations from spirit matter, and of a human hand moulded in clay by spirits. Fantastic spirit drawings have been done, and messages received from the dead, by a scientific investigator, while writing automatically in a hypnotic condition.

Painters from time to time have attempted to portray ghosts. One of the most notable works of art of this sort is Sir John Millais' picture of a beautiful girl, appearing to a man in a prison cell. It is based on a historic tradition. According to Professor Lombroso's deductions, such visions are not merely

A LETTER WRITTEN BY THE SAVIOUR.*

Father Gaffre Finds an Ancient Manuscript of a Letter from Christ to King Abgar and Also New Evidence Concerning the Saviour's Likeness.

The Newly Discovered Letter Said to Be Written by the Saviour.

"To Abgar, the Toparch of Edessa, Greeting:

"Blessed art thou, O Abgar, and blessed is thy city which is called Edessa. Thou art blessed, because thou hast believed in me, although thou hast never seen me, and thy faith shall be restored to thee forever.

"Concerning my coming to thee, it is needful that I accomplish the mission for which I was sent here on earth, and that after I have accomplished it I return to my father, who sent me.

"But I will send to thee one of my disciples, called Thaddeus, or Thomas, who shall cure thy sickness and give thee eternal life and do what is necessary for thy city, so that none of thy enemies may triumph over thee even to the end of time. Amen.

"For I have left Heaven and have come down to save the human race, and I have dwelt in a virgin's womb in order to expiate the sin of Adam in the lost Paradise, and I have humbled myself in order that thou mayest be exalted."

(*The following is a postscript.*)

'This letter written by me, wherever it shall find thee, whether on the road, in a house, before a tribunal, in time of trouble or of sorrow, upon the sea, in danger, in the midst of combat against enemies, or on any other occasion of a similar nature, this letter shall keep away all misfortunes, for it is invulnerable, sure and certain for every cure and every help.

Therefore, he who carries it, if he be pure and without reproach and abstain from all wickedness, shall possess in this for the cure of his soul and body a talisman of certain power, because this is written with my own hand, and I have sealed it with seven seals, in the following order: JESUS CHRIST, Son of God, known as two natures, perfect God and perfect man. . . ."

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illusions, but have actually appeared to persons—and had a photographer been present the images might have been secured on a sensitized glass plate—so real and tangible is the stuff that ghosts are made of. This at least is the latest belief among psychical research students.

"I should like to have that article, too, Captain."

"You may have it, and I hope you will make good use of it."

"And this one?"

"That is another important article. It is about a letter presumably from the hand of our Lord Jesus Christ, and gives the whole history of it."

The Abbe Gaffre, a French priest, long noted for his scholarly researches in the East, has discovered in Egypt an ancient manuscript which contains what appears to be an authentic letter by the Saviour.

It will be recalled that the inscriptions recording the "logia" or new sayings of Christ, which are now generally accepted as authentic, were found in Egypt, and there is reason to expect more discoveries of a similar character in that country.

The new manuscript contains not only this letter, but evidence which indicates that an existing portrait of the Saviour, known as the image of Edessa, is really a likeness taken from life. A long discussion has been going on in many countries among artists and students of sacred archaeology as to how the Saviour really looked. Ludwig Fahrenkrog, a distinguished German artist believes that the Saviour should be represented as a beardless man because that was the custom of the race and class in which He was brought up.

This view is at variance with many of the most ancient portraits of the Saviour, found in the Catacombs and elsewhere, portraits which by many are believed to be accurate likenesses.

The image of Edessa, whose accuracy is now strengthened, shows a bearded face of the well-known ancient type and thus sustains the traditional belief rather than the artist Fahrenkrog.

King Abgar Handing His Letter to the Courier Ananias.

The history of the newly discovered letter is an intensely interesting one. According to tradition and history, there was a minor king or "toparch" named Abgar, who ruled over the city of Edessa in Armenia, beyond the River Euphrates. His name has been variously known in different languages as Abgar, Aghar, Abagar and Augar.

This king sent an embassy to Marinus, a tribune of Caesar, and governor of Phoenicia, Palestine, Syria and Mesopotamia. The ambassadors, during their journey, heard of Jesus Christ and the marvels He had performed.

They sought and found an opportunity of seeing Him themselves and saw Him heal the sick with their own eyes. On their

The Saviour Receiving the Letter from King Abgar

return the ambassadors related to King Abgar the wonderful things they had witnessed, and the implacable hatred against the Saviour of the Scribes and Pharisees, who out of envy wished to encompass His death.

Now it happened that King Abgar was afflicted with an incurable malady. When he heard the recital of the wonderful deeds of the Saviour, he believed in Him at once, as if by a miracle. The king not unnaturally expected that the Saviour would cure him of his disease.

Letters were exchanged between King Abgar and the Saviour. It is an ancient manuscript of these letters which has just been discovered by the Abbe Gaffre in Egypt. It is in Greek and dates from the sixth century, or about 550 A. D. This is not a very long time after the death of Christ, and as the manu-

script has always been preserved in the region where the first Christians lived, it is reasonable to believe that it is a first copy of the original documents.

The manuscript was purchased from a very old Coptic or Egyptian Christian family. It is decorated with very beautiful illuminated drawings or miniatures, illustrating the occurrences referred to in the letters.

First comes the letter of King Abgar, which is borne by the King's cursor or courier, named Ananias. It is hardly necessary to explain that this is not the wicked man whose terrible fate is described in the New Testament. Ananias was a common name in Asia Minor, and this one was evidently a faithful servant of King Abgar. The king's letter is as follows:

"Abgar, Toparch of the City of Edessa, to Jesus, good man and physician, who has appeared at Jerusalem, greeting:

"I have heard speak of Thee and Thy cures, that by the power of Thy word alone Thou givest sight to the blind, the power of walking to the lame, hearing to the deaf; that Thou drivest out impure demons and Thou healest those who suffer from chronic torments and that a woman attacked by a hemorrhage for years was healed by

King Abgar Receiving the Portrait of Jesus.

touching Thee and that Thou raisest the dead.

"Having heard these things concerning Thee, O Lord, I have conceived in my heart that Thou are either God himself or the Son of God, who has come down from Heaven to accomplish these things; and for this reason I supplicate and pray Thee, by these letters and these prayers, not to disdain to come unto me, in order that Thou mayest heal the sickness from which I suffer, and that Thou mayest do what is needful for my city, that my enemies may not take it and destroy it.

"It has also been reported to me that the Jews are angered against Thee and wish to kill Thee. Now I have a small and modest city, which would suffice for Thee and me.

"Command me, O Lord, my God."

The manuscript then gives the letter which the Saviour sent in reply to Abgar. It is printed in full elsewhere in this book.

When Abgar received the reply and found that he could not persuade the Saviour to visit him he resolved at least to obtain the divine portrait.

"King Abgar," continues the manuscript, "then sent a courier,

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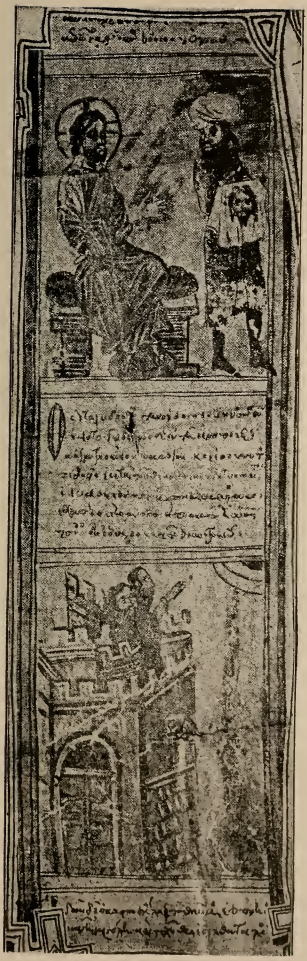
The Entire Manuscript Discovered by Father Gaffre, Containing the Letters and the Illustrations.

The King's Messenger on His Return Journey, Showing the Cloth With the Picture of the Saviour.



who was also a portrait painter, to the Saviour. When this courier arrived in the outskirts of Jerusalem he was received by Jesus, who said to him:

"'Man, thou art a spy.'

"But the courier answered:

"'I am not a spy, Lord, but I am the messenger of Abgar, the toparch of the City of Edessa, and am desirous to contemplate the visage of Jesus of Nazareth and to make His portrait.'

"Jesus then commanded him to enter into the synagogue, where He began to instruct the people. The courier mounted on a high place and studied the features of Jesus, desiring to record them on canvas, but a divine power prevented him from recording them. The Saviour then sent one of His disciples, Thaddeus, or Thomas, and having poured out water He washed His face; then taking a cloth of linen He wiped it and the divine visage was

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The Saviour Giving His Portrait to the King's Messenger, and Two Soldiers Watching the Column of Fire That Follows the Portrait. From the Manuscript Illustrations.

The Image at Edessa, as It Appears Today, in the Golden Casket in the Church of San Bartolommeo, Genoa.

impressed on the cloth and He delivered it to the courier and sent it to Abgar."

Eusebius of Caesarea and Moses of Choarene, historians of the fourth century, have already recorded these occurrences in nearly the same form.

The courier brought the miraculous portrait to King Abgar, and when he touched it he was immediately cured of his terrible disease. The precious relic, the guardian of the health of Edessa, remained in that city for many centuries. The Mussulmans found it there when they took the place in the tenth century, and they preserved it religiously.

In 944 Romanus Lecapenus, emperor of Byzantium, succeeded in obtaining from the Emir of Edessa the transference of the holy image and the letter to Constantinople, where they were received on April 16, 945, with honors which the Greek historians fully recorded.

The image was preserved first at the palace and then at the Temple of Pharos, where it was enclosed in a gold case, covered with arabesques and small images, which left only the face visible.

The emperor, John Palaeologus, gave the precious relic to Leonardo Montaldo, a Genoese, who had helped him greatly against the Turks in the fourteenth century, and through him it passed into the possession of the Doges of Genoa. There it was placed in the Church of San Bartolommeo, where, after many adventures, it still remains.

It is guarded by six locks in a secret tabernacle, of which the six principal families of Genoa keep the keys. On the day of Pentecost and the two following days the tabernacle is opened and the image of Edessa is exposed for the veneration of the faithful.

"You have read it, Captain?"

"You may have them all, Doctor, and as I said, I hope they will all be of service to you."

"All right—thanks, Captain, and I hope to meet you again in this world and in the next one."

"I hope so. Now, Doctor, my object is to place evidence in the hands of investigators."

"Well, Captain Streeter, I will tell you what I am going to do. I am going to write a small book, and publish the ideas you have given me, and many of my own experiences and truths arrived at through those experiences, and we will see if the people will read, investigate, and prove those truths for themselves. Now, I am going to ask you one more question, and that is all."

"All right—what is it?"

"Suppose a man should come to me and say—"

* * * * *

"Br-r-r———r-r-r——— I am sitting in bed, bolt upright, and the milkman is clattering up the back steps—I rub my eyes, and realize that I am the victim of a very vivid dream.

THE END.

JUL 23 1910

One copy del. to Cat. Div.

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